Radde Wahabiyya

Allamah Sayyid Ali Naqi Naqvi (r)

English Translation and notes by:

Sayyid Athar Husain S.H. Rizvi

Dedication

The English translation of this book is dedicated to the memory of:

Marhum Syed Akbar Husain Ibne Syed Mustafa Husain, Marhuma Khurshid Fatima binte Syed Naqi Husain, Marhum Syed Ahmad Ibne Syed Akbar Husain and Marhum Syed Mahmood Ibne Syed Akbar Husain.

May God convey the rewards of sponsoring the translation of this beneficial book to them.

Table of Contents

Translator's Preface

Takfeeri (تكفيري) is a Muslim, who accuses another Muslim of apostasy and heresy. The accusation itself is called *Takfeer*, derived from the word *kaafir* (infidel).

In principle: the Quran and traditions are criteria of declaring someone as infidel.

However, a growing number of splinter Wahhabist / Salafist groups, classified by some scholars as Salafi-Takfeeris, have split from the orthodox method of establishing *Takfeer* through processes of Shariah and reserved the right to declare apostasy against any Muslim.

The precedent "for declaration of *Takfeer*" came from a medieval scholar, Taqi al-Din Ibne Taymiyyah, who issued a famous verdict declaring jihad against invading Mongols. This was not because they were invaders, but because they were apostates punishable by death.

Though the Mongols had converted to Islam, Ibne Taymiyyah reasoned that since they followed their traditional Yassa law rather than Islamic law, they were not really Muslims; they were apostates.

Muhammad Ibne Abdul Wahhab and 20th century Muslim authors: Maulana Maududi and Sayyid Qutb, referred to Ibne Taymiyyah in condemning self-proclaimed Muslims as not really Muslims.

Abdul Wahhab condemned practices of Shia, Sufi and other Muslims as bidat (heresy), and Abdul Wahhab's followers slew many Muslims for allegedly pagan practices.

In his influential book *Milestones*, Sayyid Qutb argued not that some Muslims should not be considered Muslims, but that the failure of world Muslim community to obey Shariah law meant, "the Muslim community has been extinct for a few centuries," having fallen back into a state of pagan ignorance (*Jahiliyya*).

In his *Risalah Aslu Deen Al-Islam wa Qaidatuhu and Kashf ush-Shubuhaat* (Clarification of doubts), Muhammad Ibne Abdul Wahhab makes an explicit *Takfeer* of people, who invoke or implore help from those, who have passed away (such as the prophet and his family) or in other words, seek their intercession.

If one surveys the current flow of events related to Islamic communities of the world, one would agree that the root cause of every ill is this arbitrary declaration of *Takfeer*.

In this book, we shall throw light on the root causes of *Takfeerism* and its salient features.

The heretical cult of Wahabi Takfeeri Salafis

The heretical cult of Wahabism was created by imperialists countries over two centuries ago in the Arabian Peninsula to divide Muslim ranks, and which is currently the root cause of all acts of terrorism in Muslim countries and the world.[1]

---

[1] The first refutation which the Sunni scholars wrote on the views of Muhammad Ibne Abdul Wahhab was the book entitled *Al-Sawa'iq al-Ilahiyyah fi al-radd 'ala al-Wahhabiyya* written by Shaykh Sulayman Ibne Abdul Wahhab, the brother of Muhammad Ibne Abdul Wahhab.
The first book written by the Shia scholars to refute the views of Muhammad Ibne Abdul Wahhab was *Minhaajur Rishaad,* penned by the honorable late Shaykh Ja'far Kashiful Ghita (died 1228 AH). He wrote this book as a reply to a treatise, which one of the Emirs from among House of Saud named Abdul Aziz Ibne Saud had sent to him. In that treatise, Abdul Aziz Ibne Saud had gathered all views of

Middle east Arab countries created by British in 1932 serve as the base of Wahabism, and has led to the sprouting of such terrorist Wahabi Takfeeri Salafis outfits as Al-Qaida, Taliban and likeminded groups that wantonly shed Muslim blood, and call themselves Takfeeri Salafis.

A look, however, at the history of Islam shows that these Wahabi Takfeeri Salafis outfits are neither followers of Prophet Muhammad (s) nor do they adhere to the path of the righteous companions of Prophet (s).

In fact, these outfits, as is clear by their barbaric ways, follow the pagan pre-Islamic Arabs, who were notorious for their inhuman savagery, even though most of them became Muslims reluctantly, but never followed the letter and spirit of the holy Quran.

Prophet Muhammad (s) spared no efforts in guiding people and forewarned of dangers ahead with his God-given knowledge and insight. He stressed the unity of Ummah, and on command of God Almighty told his companions as well as Muslims for all generations to come, to adhere to *Thaqlayn* (two weighty things): that is, the Book of God, the holy Quran, and his progeny, the Immaculate Ahle Bayt (a).

He made it clear that Muslims will never go astray as long as they hold fast to the *Thaqlayn*.

In this regard, God says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

"And be not like those, who became divided [into sects]

Muhammad Ibne Abdul Wahhab and tried to prove them from the Quran and Sunnah. This book was published in 1343 A.H in Najaf.

and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement." (Surah Aale Imran 3:105)

God has decreed laws and regulations for mankind to enable them to strive towards perfection through unity and solidarity. The Creator has forbidden oppression and aggression.

The Messenger of Mercy, who was sent to complete the best morals, said in a sermon during his last Hajj pilgrimage:

"Try to understand the teachings of Islam, and after me, do not treat each other like infidels or behead each other."

Sadly, the words of Prophet Muhammad (s) are ignored as is evident by the treatment of all Muslims like infidels by the Wahabi cult that treats fellow Muslims like infidels, and mercilessly beheads both Shiite Muslims and Sunnis.

The great Iranian scholar and Source of Emulation, Ayatullah Ja'far Subhani, has for years done extensive research on the nonsensical cultist ideas of the Wahabi Takfeeri Salafis, writing books and articles to refute their claims.

Recently, a prominent religious personality, in an article, raised some basic questions on the Wahabi Takfeeri Salafis, their ideas, and their attitude towards Islam, but Wahabi Takfeeri Salafis failed to answer these questions concerning their weird beliefs.

The first question and criticism of Ayatullah Subhani is regarding their claim to follow the Sahaba or companions of Holy Prophet. They attribute a statement to Prophet saying: The best people are those, who belong to my times, followed by those, who come after them, and then those that come after this second group. Wahabi Takfeeri Salafis wrongfully consider these three periods to which the Prophet allegedly referred to equal to three centuries.

Ayatullah Subhani says: how can one consider the first century of Hijra as the most purely Islamic century, when the fact of the matter is that most innovations that cropped up after

passing away of Holy Prophet could be traced to this very century?

He also pointed out that deviant groups such as the Khawarij, Murjia, Mutazila and other sects emerged late in the first century and early in the second century.

The Holy Quran is the best reference in this regard. It is interesting to note that in Quran, the word “qarn” occurs seven times, but it does not mean a century or hundred years as alleged. In Arabic terminology, qarn also refers to a generation.

Another criticism of Wahabi beliefs is that how can one consider the words and deeds of Sahaba, the Tabe’een and Tab-e Tabe’een as criterion for virtue and vice, while all these people had different behaviors and frequently contradicted the words and deeds of each other, in addition to their paradoxical statements.

For instance, during Treaty of Hudaibiyya differences broke out among companions. Some of them termed it humiliation, thus, tacitly admitting their lack of belief in the Prophet of God. Thus, in view of this glaring objection and almost behavior of apostasy by a group of companions, how could we consider the ways and practices of conditions and companions of companions as criterion for understanding holy Quran and Sunnah?

History also testifies that caliphate was based on divisions and discord among the Prophet’s companions. So what answers do the Wahabis have in this regard?

The third question concerns the attitude of Wahabis towards the Prophet’s Ahle Bayt (a), in view of the fact that Holy Prophet explicitly told Muslims in the famous Hadith Thaqlayn that his progeny was on par with God’s Revealed Word, the holy Quran. So why Ahle Bayt should not be followed by all Muslims?

Why do Wahabis ignore statements of Prophet about his daughter, Fatima Zahra (s), whose impeccability is beyond any doubt?

Why do Wahabis or Salafis not follow the Immaculate Ahle Bayt, whom Prophet Muhammad (s) had likened to the Ark of Salvation of Prophet Noah?

Thus, the most important criticism of Wahabi cultist ideas is that their beliefs are actually ideas of Muhammad bin Abdul Wahhab and Ibne Taymiyyah, rather than that of Holy Prophet.

Wahabism is therefore, a cult far removed from the worthy teachings of Holy Prophet Muhammad (s). This distorted cult has brought nothing for Muslims, except discord and violation.

Agenda of Wahabis

The heretical cult of Wahabism was created by the British over two centuries ago in the Arabian Peninsula to divide Muslim ranks, and which is currently the root cause of all acts of terrorism in Muslim countries and the world.

According to a tradition, Prophet Muhammad (s) has said that it is the duty of Islamic scholars to confront innovation in religion. After Holy Prophet, his righteous companions rallied behind his divinely-designated successor, Imam Ali (a), to confront attempts at innovation that were against the spirit and letter of holy Quran and Prophet’s Sunnah.

The same trend continued in the subsequent generations, and whenever self-styled caliphs resorted to distortion, the Infallible Imams and their disciples, held aloft the torch of genuine Islamic teachings.

In fact, in every age and era, the conscientious Islamic scholars strove to confront any attempt at innovations, which unfortunately did creep in.

In the 13th century, the Syrian scholar, Ibne Taymiyyah, was so confused in properly identifying these innovations that he himself indulged in an unpardonable innovation by considering visit to the holy shrine of Prophet Muhammad (s) as innovation.

Ibne Taymiyyah was strongly criticized by his contemporary Sunni Ulama for coining a dangerous *bid’ah* by

pretending to confront innovations. He gave rise to another dangerous *bid'ah* by not just coining the word *Salaf* to refer to Prophet's companions, the *Sahaba*, their followers in the next generation the *Tabe'een,* and the followers of their followers in the third generation, the *Tab-e Tabe'een,* but he considered them correct models for all Muslims, in spite of the fact that they included oppressors, deviationists, and enemies of Holy Prophet's family, Ahle Bayt.

Ibne Taymiyyah was imprisoned for long periods on charges of heresy and many of his students left him for his weird innovations.

Some five centuries later, the imperialists cleverly used Shaykh Muhammad Ibne Abdul Wahhab of Najd in Arabia to propagate, with support of the Aale Saud clan of desert brigands, the weird innovations of Ibne Taymiyyah to launch a new deviated cult called Wahabism, which today is sponsoring Wahabi Takfeeri Salafi terrorists all over the Muslim world. The false Wahabi ideology is opposed by both Sunni and Shiite Muslims.

About the author

Ayatullah Sayyid Ali Naqi Naqvi was born on 26th December, 1905 corresponding to 26th Rajab, 1323 A.H. and passed away on 18th May, 1988 corresponding to 1st Shawwal, 1408 A.H.

He was an Islamic jurist (*Mujtahid*) from Lucknow, India, who graduated from Najaf, Iraq. He is famous for his writings in Urdu, including *Tafseer Quran* and *Tareekhe Islam*.

One of the highly regarded scholars of Shia Islam at his time, he wrote more than 100 books and 1000 short books. His books were published in 12 languages in India. He is among the most learned Islamic scholars in Indian History.

Initial education and Ijtihad

He first travelled to Iraq with his family in 1327 Hijri. His education began at the age of seven in Imam Ali Mausoleum in Najaf, Iraq. He received his initial religious training by Aaqae Sayyid Muhammad Ali Shah Abdul Azeemi.

After his father, Sayyid Abul Hasan, received Ijtihad, the family moved back to Lucknow when Sayyid Ali Naqi Naqvi was aged nine years. He became a Mujtahid at the age of 27. He was given *ijazah* (permission to practice Islamic jurisprudence) by Ayatullah Naaini.

He taught Arabic and Persian at Lucknow University, India. Later he joined the Aligarh Muslim University, in the Department of Shia Theology, where he was its Chairman and also Dean of the Faculty of Theology on a number of occasions.

His second journey to Najaf was for his religious education in 1927, (1345 Hijri). He had already written and published four

books before his journey to Iraq:

1. *Rooh Aladab Sharah Alamiyatal Arab*
2. *Albait Al Mamoor Fi Emaratal Qubur*
3. *Faryaad e Musalmanane Aalam*
4. *Altawae Haj Per Sharaee Nuqtae Nazar Se Bahas*

His first book published in Arabic was in Najaf during his days as a student and was among the first books written against Wahabis. It was entitled *Kashfun Naqab an Aqaid Abdul Wahhab Najdi*. His second book in Arabic was in defense of the mourning acts for martyrdom of Imam Husain (a.s.), entitled *Aqalatalaashir fi Eqamatalshaaer*.

Publications

Ayatullah Ali Naqi Naqvi was founder of Imamia Mission, Lucknow. Through this organization, several books were published, some of them being:

1. *Islam aur Tijarat*
2. *Mazhab aur aqal*
3. *Islam ka tarze zindagi*
4. *Mutah aur Islam*
5. *Ismate Pardah*
6. *Tafseere Faslul Khitab*
7. *Miraje Insaniat*
8. *Shaheede Insaniat*
9. *Suluh aur Jang*
10. *Tarikhe Islam*
11. *Tarjuma wa Tafseere Quran*
12. *Radde Wahabiyat*
13. *Qatilane Husain ka Mazhab*

14. *Tahreefe Quran Ki Haqeeqat*

15. *Muslim Personnel Law - Na'qabile Tabdeel*

Other books in Arabic by Sayyid Ali Naqi Naqvi include:

1. *Munjaah al-Tabsheer*

2. *Naqdul Faraid*

3. *Mushniful Nazeer fi Masalae al-Tasweer*

Syed Athar Husain Rizvi

Hyderabad, India, Aug. 2015.

Urdu Publisher's Foreword

Radde Wahabiya of the most respected Sayyidul Ulama, as would be clear from the preface, was written in Najaf Ashraf [Iraq] and published there half a century ago.

That is why we requested the honorable writer to revise it once more so that a new edition can be published. Since the actual book is in Arabic, from which people of India and Pakistan cannot benefit in general, therefore, he revised it with additions in Urdu language.

So it was our good fortune that both these requests were accepted and now, in addition to the Arabic book, we are publishing this Urdu version as well.

And peace.

Author’s Introduction

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the worlds and blessings be upon the chief of messengers and his purified progeny.

Background of half book

It was beginning of my youth in Lucknow - a period, in which a person in India is generally called a child, when the Saudi kingdom was established in Hijaz and Wahabi thoughts came to the fore fully. Their first practical expression was demolition of the tombs of Jannatul Moalla [Holy Mecca]. After that the Chief Qadi, Najd Ibne Balhid, through the Fatwa of scholars of Medina, had the holy tombs of Jannatul Baqi demolished.

This created a great turmoil in the Islamic world, especially among the Shia, because the tombs of the four Imams of Shia: Imam Hasan (a), Imam Zainul Aabideen (a), Imam Muhammad Baqir (a) and Imam Ja’far Sadiq (a) were present there. In addition to that the holy tomb of Her Eminence, chief of the ladies of the world, Lady Fatima Zahra (s.a.) was also there, in addition to other graves with which Muslims are attached.

In India, since the time of Shah Waliullah Dehlavi, some people had been following Najdi beliefs, but this group was completely blended among Muslims. Now, after the revolution of Hijaz, it began to support Ibne Saud openly. The famous periodical of Zafar Ali Khan, “Zamindar (Lahore)” was the special organ of this group. Mystic teachers, Sufis and scholars from Firangi Mahal of Lucknow, along with the Shia confronted that group.

Thus, Anjuman Khuddamul Harmain was established in Firangi Mahal, whose president was the rector of Firangi Mahal, Maulana Qayamuddin Muhammad Abdul Bari. Also, Anjuman Tahaffuz Maasire Mutabarrika was established under the aegis of All India Shia Conference, Lucknow.

There were public rallies throughout Lucknow without any difference of Shia and Sunni; then Hijaz conference was held in Qaiser Baug, Lucknow. In which, in addition to Shia scholars and scholars of Firangi Mahal, all prominent scholars and teachers of India and some important leaders participated. Of those, I remember the following: Maulana Abdul Majid Badayuni, Shah Faakhir Ilahabadi, Maulana Mazharuddin, editor of Al-Amaan; and at the forefront was Shah Muhammad Sulaiman Phulwarwi.

Among the famous Muslim leaders were the Ali brothers, who in the beginning were supporters of Saud; but when they travelled personally and saw the circumstances of Hijaz, there was change in their attitude and they also attended the Hijaz conference.

In this conference among the Shia scholars were Janab Najmul Millat and Janab Nasirul Millat; and along with concurrence of other scholars from Ahle Sunnat, Maulana Abdul Bari Sahab proposed postponement of Hajj. In addition to scholars, the pride of community, Maulavi Sayyid Kalbe Abbas delivered a resounding speech.

As far as I remember, Mazharuddin, editor of Al-Amaan also supported it. But Ali brothers, Maulana Shaukat Ali and Maulana Muhammad Ali Jauhar opposed this; and Maulana Muhammad Ali expressing his political acumen, recited the following verse:

"My life passed in roaming through this desert."

As soon as his speech ended, Shah Muhammad Sulaiman Sahab Phulwarwi stood up, and refuting him, said that only political acumen is not everything; along with that religious

insight is also required. He said: I will not recite this line alone; I have the right to recite its second line as well.

“This is the fifth generation in praising Imam Husain (a).”

Thus, the proposal was accepted with overwhelming majority.

Along with other scholars, our respected father, Janab Mumtazul Ulama, Sayyid Abdul Hasan, alias Munnan Sahab (a.m.) participated in it with fervor, therefore, in my early youth, when I was just beginning to write, I stepped into this field of writing; in which for the first time, I became known in the world of Islam without any difference of Shia or Sunni.

Since the most important issue was building of tombs, that is why in refutation of an article of ‘Zamindar’, I wrote a book, entitled *Al-Baitul Mamoor fee Imaratul Quboor*, which was published by the prominent publisher of that time, Noorul Matabe; and its numerous reviews were published in Islamic periodicals.

It was ordered from far off places and within a short time it spread to all the corners of the country. After that I wrote a long article in newspapers on the issue of postponement of Hajj, arguing through both Shia and Sunni viewpoints, which was published by Khuddamul Harmain along with articles of some other scholars.

The articles of scholars of Iraq and Shaam etc. that Janab Najmul Millat (a.m.) had received on this issue, were through his orders, translated into Urdu and along with Arabic translation, published under the title of ‘Faryaade Musalmanane Aalam’, by Anjuman Moayyadul Uloom, Madrasatul Waizeen.

Process of writing the actual book

Now, I decided to write an independent book on this topic, in which there would be exhaustive discussion on the history of Wahabism and beliefs of the Najdis; for which I had to visit different libraries to collect references and a lot of matter was

obtained with full citations.

But I had not yet initiated its arrangement when in Shaban 1345 A.H. I had to travel Iraq to complete my studies. By chance, that same day, Sayyidul Fuqah Janab Maulana Mufti Sayyid Ahmad Ali Sahab Qibla, along with his family members, set out for the Ziyarat of holy places and I got his company in the train as well as the ship.

There was a house of Lady Taj Mahal in Kerbala Moalla, near the holy tomb, where Indian pilgrims often stayed. We also lodged there.

If a person goes for Ziyarat, although he would perform Ziyarat of Najaf Ashraf, Kazmain, Samarrah and all the holy places, but if at the time of departure he is asked: Where are you going? He would reply: Kerbala Moalla.

Similarly, one, who is going for studies, although he would perform the Ziyarat of all these holy places, but if he is asked: Where are you going? He would reply: Najaf Ashraf.

Janab Mufti Sahab Qibla, since he had gone for Ziyarat, on reaching Kerbala, he felt that he had reached his destination, so he stayed there for a period of time.

After staying there with him for two or four days, I went to Najaf Ashraf and put up in Madressa Hindi. Then resided in the Madressa constructed by Qazilbash family of Lahore called Madressa Nawab.[1]

But I could not immediately start attending lectures, because due to arrival of the month of Ramadhan, the lectures had ended and it was vacation till the 9th Shawwal.

In order to make this intervening period worthwhile, I began to arrange the material of *Radde Wahabiya*, which I had

---

[1] In Iraq and Iran, Madressa means boarding house [hostel for students] – otherwise lectures are held in Masjids or at the residences of scholars.

gathered in India, and to write it down in Arabic and in book form. I wrote ten pages of the manuscript every day. Thus, in ten days, a manuscript of 100 pages was prepared and it was checked and corrected in another ten days.

There was a senior scholar in Najaf Ashraf, who in addition to religious sciences, was an expert linguist and poet of Arabic, who also possessed religious modesty and Islamic perception. He was Allamah Mirza Muhammad Ali Urdbadi. He was a severe appraiser of pure academic and religious values, without any national or communal prejudice.

I don’t know how he came to know about me and met me at my hostel; and developed such regard for me, which increased gradually: so that finally we became one soul in two bodies. Later Allamah Sayyid Muhammad Sadiq Bahrul Uloom joined us and we became an exemplary triad throughout my stay in Najaf. Even though we separated later, we maintained this connection.

After the first meeting, Allamah Urdbadi visited almost every day; and as this work proceeded, he continued to be informed about it. He discussed about it in the intellectual circles of Najaf Ashraf. So, even before completion of writing, this book was published in Najaf Ashraf in one sense before it could be published in print.

When we went for Ziyarat of Kerbala Moalla during Shabe Qadr period, this book was present with us in its corrected form.

Since, Janab Mufti Sahab was specially affectionate to me, so this time also, I stayed with him in Taj Mahal, and on the basis of old relations, scholars and graduates of Kerbala Moalla used to visit us there. I attended all gatherings and the Mufti mentioned this book in my introduction.

Since Wahabi oppressions and viewpoints were mentioned everywhere with fervor; that is why numerous people were writing books on refutation of Wahabism and seeing my age, when they heard about my book, they desired to see it.

Since it was not possible to circulate the manuscript, I read it out in gatherings after Maghrib Prayer and everyday some new persons joined the audience. According to the standard of that place I was a primary student; and these persons were not students, they were scholars. Yet it was their broad mindedness that each of them regarded this book as rare thing.

Agha Shaykh Muhammad Ali Qummi at that time was among the greatest scholars of Kerbala Moalla, aged more than sixty years, and his gloss on *Kifaya* was published from Najaf in two volumes. Later on, when I was present in Iraq, he moved to Iran, and after Ayatullah al-Uzma Haaj Shaykh Abdul Karim Yazdi Hairi, he was regarded among scholars of the first row in Qom.

Since he was also writing a treatise on refutation of Wahabism, when he heard about this book, he also came and requested to borrow the book for two or three days. So affected I was by his awe and greatness that I agreed to lend him the book, which he returned after three days, as promised.

After that the treatise of this scholar was published on this topic. Another book was by Allamah Shaykh Muhammad Ali Sinqari, entitled: *Al-Mashahidul Musharafa wal Wahabiyun*; the third book to be published was by Hujjatul Islam Agha, Sayyid Hasan Qazwini. Author of *Riyaz,* Agha Sayyid Muhammad Ali Tabatabai also developed great attachment to my book

After some days when I returned to Najaf Ashraf, Allamah Urdbadi in his circle of friends in Najaf Ashraf and Agha Sayyid Muhammad Ali Tabatabai in Kerbala Molla conducted a movement that this book should be published and finally it was published from Matba Haidariya in Najaf Ashraf.

At that time due to my complete intolerance I entitled the book: *Saute Azaab Alaa Ittebae Ibne Abdul Wahhab*.[1]

---

[1] Translation: Voice of chastisement upon following Ibne Abdul Wahhab.

Though I liked it, but at the time of publication they said that it was very severe and compelled me to change it to *Kashful Naqaab An Aqaid Ibne Abdul Wahhab*,[1] which I disliked at that time.

There was also a conclusion at the end of the book, which they deleted as its tone was very severe and that the atmosphere of that country wouldn't be able to bear it. So, I was compelled to expunge that as well, which further saddened me.

After that gradually my mentality became tolerant, whose punishment I had to bear much in India.

My first teacher, Ayatullah Al-Haaj Sayyid Abul Qasim Khoei (d.z.), who was at that time teacher of the primary section, also wrote some lines as review on the first page of the manuscript.

After publication, when the book was distributed throughout the world, the prominent scholar of India, Maulana Sayyid Zahoor Husain Sahab wrote an Arabic review and a senior Ahle Sunnat scholar and mystic teacher, Maulana Shah Muhammad Sulaiman Phulwarwi sent reviews in prose and poetry; and issued statements, which my respected father, Mumtazul Ulama, (t.s.) included in his permission (*Ijaza*) for me after a few years.

Kashfun Naqaab, since it was published through the efforts of Allamah Urdbadi, after publication its center, remained his residence; it was sold from there and those scholars who arrived from Iran etc. were also gifted a copy by him.

Publication of second edition and Urdu version

Only a few copies arrived in India, which I gifted to famous scholars. I was having only one copy, which was burnt during

---

[1] Translation: Removing the veil from the beliefs of Ibne Abdul Wahhab.

the communal riots of Lucknow, on Chehlum, 20th Safar, in which my house and library was burnt.

Now, when my respected friend, Ja'far Ali Aseel of Mumbai expressed the desire to print it again, and also requested its publication in Urdu as well, its compliance was not possible for me.

However, he searched in Mumbai and obtained one copy and sent a photocopy of the same to me, after which no excuse remained for me. So, in spite of severe hurdles and preoccupations, after much delay, I began working on it.

In the Urdu version, I added points only appropriate for India. Also, some discussions of the foreword are related to Indian Muslims, so they are not included in the Arabic version. In this way, it is my estimation that the thickness of Urdu version would be somewhat more than Arabic. Hence, it cannot be called as the translation of Arabic book: *Kashfun Naqaab*. On the contrary, it is an independent writing based on its whole translation.

And peace.

Ali Naqi Naqvi

[10 Zilqad 1404 A.H. Aligarh]

Preface of *Kashfun Naqaab* (gist)

In the name of Allah, the Beneficent, the Merciful.

After praise to the creator and invoking blessings on Muhammad and his progeny…

Kashfun Naqaab an Aqaid Ibne Abdul Wahhab was written upon reaching Najaf Ashraf though I had since a long time thought, that a such book should be written, in which Wahabite beliefs are explained in detail, because many people are not fully aware of the beliefs of this sect.

Thus, it was completed in a short time.

I have divided this book into one preface and some chapters.

Preface: History of Ibne Abdul Wahhab, his upbringing and development.

First chapter: His belief regarding Almighty.

Second chapter: His belief regarding the Holy Prophet (s).

Third chapter: His belief regarding saints and holy personalities.

Fourth chapter: His belief regarding Muslims of the world.

Fifth chapter: His belief regarding tombs and graves of prophets and saints.

Sixth chapter: Traditions and traditional reports narrated from Messenger of Allah (s) regarding the folks of Najd.

Seventh chapter: Practical activities of the Wahabi group since its appearance till date.

Note: Before above-mentioned chapters, two chapters are being added, which should be regarded as preface of this Urdu book:

(1) The term of ‘Wahabi’ among Muslims generally and among Shia of India and Pakistan.

(2) Spread of Wahabism in India and its various forms.

Term of 'Wahabi' among Muslims in general and especially among Shia of India and Pakistan

The real Wahabi is a follower of Ibne Abdul Wahhab[1] and is from the group that is ruling over Hijaz at present and who are citizens of Najd. That is why even today their capital is Riyadh in Najd.

From the aspect of Islamic jurisprudence (*Fiqh*), they are Hanbalis: that is they follow the jurisprudence of Imam Ahmad bin Hanbal; and in principles of faith, their leader is Ibne Taymiyyah, his student, Ibne Qayyim and Ibne Abdul Haad etc.

Muhammad bin Abdul Wahhab adopted the beliefs of Ibne Taymiyyah in last part of the twelfth century and beginning of thirteenth century. He lived in the Najd area ruled by the Saudi family of Muhammad bin Saud, whose history would be mentioned in the translation of the Arabic preface of this book.

Although, his father, Abdul Wahhab did not approve his son; and in the end, discord between father and son became obvious, but this school began to be called by the name of the

---

[1] Wahabism is ascribed to Shaykh Muhammad, the son of Abdul Wahhab of Najd. This ascription has been derived from the name of his father Abdul Wahhab. And as some scholars put it, the reason why this creed has not been attributed to Shaykh Muhammad himself and has not been called Muhammadiyyah is for fear lest the followers of this creed find a kind of association with the name of Prophet (s) and misuse this ascription. Shaykh Muhammad was born in 1115 A.H. in the city of Uyyana, which was located in Najd. (*Wahabism*, Ayatullah Ja'far Subhani)

father, who was dead opposed to it; and became known as Wahabism.

Also, since an important part of his teaching was opposed to attendance at tombs and shrines, and saints and proximate ones to divine court, especially declaring mediation of Prophet and progeny of Prophet as polytheism, and restrictions from Fatiha, Nazr and Niyaz, therefore, in India and Pakistan, a term developed in Ahle Sunnat that Barelvi people, who believe in this, are known as Sunni and Deobandi folks, who mostly deny these things, are called Wahabi.

Thus, some Barelvi orators and some writers as well, when they mention Deobandi people, they for example say: ‘Maulavi number 24 said that’, since the total numerical value of Arabic letters of Wahabi is 24.

Shia of India call that category of Ahle Sunnat, who believe in these things and mostly behave tolerantly with Shia or participate in Azadari etc. as Hanafi and deniers of those things, especially opponents of Azadari of Imam Husain (a) are called Wahabi.

Although Deobandi are also Hanafi in practical jurisprudence; and they don’t follow Hanbali school Wahabis, and Sunnis like Maulavi Abdul Shakoor Sahab, most prominent Sunni scholar of his time, was Hanafi and not Hanbali like the Wahabis.

The title of our book, which is *Radde Wahabiya*; in this our main objective is refutation of that particular group, who follow Ibne Abdul Wahhab. But with reference to the topic, when exhaustive discussion is held on seeking mediation etc. it would a refutation of all sects who do not believe in it, whether they are regarded as Wahabi or not.

Arrival and evolution of Wahabism is India

As far as we know, arrival of Wahabi viewpoints in India was through Shah Waliullah Muhaddith Dehlavi, whether he may not have been the complete standard bearer of those beliefs, which is supported by the fact that he himself believed in Sufism.

On the contrary, he is included among the Sufi teachers and his son, Shah Abdul Aziz Dehlavi, author of *Tohfa Ithna Ashariya* did not gain prominence in this regard.

But after him, Shah Ismail, whose name is usually accompanied by 'Shaheed' (martyr) became the great proponent of this school; and Sayyid Ahmad, part of whose name is also 'Shaheed'.

Although, scholars of Deoband, as mentioned previously, are Hanafite and mostly believe in mysticism *(Tasawwuf)* also, and are attached to its series (*silsila*), but according their academic ancestor, Maulana Muhammad Qasim Nanotvi, has such severe imaginations that his statements have aspects of insulting the honor of Holy Prophet (s). In any case, whether these people are 100 percent Wahabi or not, what is definite is that they strengthened Wahabism.

Some people, at whose forefront is Maulana Abul Kalam Azad, who were really not followers of Wahabi sect, neither prey to narrow mindedness and prejudice, so much so that in support of the distinguishing viewpoint: seeking immunity (*Tabarra*), he is the creator of an article: 'Tawalla and Tabarra', which was included in *Khilafat O Imamat,* published by Imamia Mission, Lucknow. Some words in this article are so meaningful

and attractive that they are worthy of memorization. They are:

"If we choose to call even the guilty as righteous, what would remain with us for those who are really good?"

However, academically he is such a great fan of Ibne Taymiyyah that it seems he is highly influenced by his intellectual acumen. After him, as is the condition of Ahle Sunnat scholars: they definitely praise Ibne Taymiyyah in blind emulation without even seeing his writings.

In any case, this also, indirectly strengthens Wahabi viewpoints and Now, although Saudi regime, due to UN pressure, is to a great extent under dissimulation (*Taqayyah*) as it was regarding the Green dome of Holy Prophet (s), which according to their viewpoint, was (God forbid!) 'the great idol', and more worthy of demolition.

Apart from that they don't bar Muslims of the world and even Shia, from Hajj; on the contrary, they even extend facilities, although from the point of view of their religion, due their being polytheists, their going near the Sacred Masjid is banned.

But in spite of reduction in fanaticism, since their wealth from oil has increased, it is being spent in excess on propagation of Wahabism in Muslim countries for which the Shia can only be distressed, but their effect upon the beliefs of majority of Ahle Sunnat is imminent.[1]

---

[1] The Wahabis believe that they are the only true Muslims, because they uphold divine unity, while other Muslims are idolaters, who deserve to lose their lives and possessions. According to them, a person must not be considered a Muslim, even if he pronounces *al-Shahadatain,* the two testimonies, that there is no God but Allah and Muhammad is his apostle if he also believes that he could be blessed by visiting the Prophet's mosque and ask for his intercession.
They maintain that any Muslim, who professes such beliefs is an idolater, whose idolatry is a worse kind than that of Pre-Islamic people,

Introduction: Life history and account of Ibne Abdul Wahhab

The full name of Ibne Abdul Wahhab was Muhammad bin Abdul Wahhab bin Sulaiman Tamimi.

He grew up in the Uyyana city of the Najd province. He studied Hanbali jurisprudence under his father and since young age, began to utter things opposed to the general inclination of Islamic community and objected to many things customary among Muslims.

For a long period of time he did not get anyone to share his views. After that he travelled to the Holy Mecca and then to Holy Medina and became the student of Shaykh Abdullah bin Ibrahim bin Saif and there he expressed great rage on supplications at the tomb of the Prophet.

Then he went to Najd and from there travelled to Basra enroute to Shaam. In Basra, he studied under Shaykh Muhammad Mahmui and Now, began to object against the practices of Basrans. The Muslims were enraged and he had to

---

who worshipped idols and planets. In his book *Kashful al-Shubuhat*, Muhammad Ibne Abdul Wahab called all Muslims, with the exception of his followers, idolaters about 24 times. Other labels he used to describe them were: heretics, idol worshippers, apostates, anti-divine unity, enemies of divine unity, Allah's enemies and perfidious Muslims in 20 different parts of the same book. His followers copied him in this practice. ("The Wahhabia Movement: The True Image." Al-Ghadeer Center for Islamic Studies and translated by Hamid S. Atiyyah)

flee from there.[1]

At last, he reached the Huraymila town of Najd, where his father was staying at that time. He continued studying under him for a long time; but labeled most of the acts of people of Najd as 'polytheism'.

Even though his father restrained him from this, he did not desist. In fact, he even rebelled against him. Soon he was joined by some other individuals and the situation in Huraymila took on the colors of violent confrontation.[2]

When his father, Shaykh Abdul Wahhab passed away in 1153 A.H. he began to publicize his beliefs with more severity and when the people of Huraymila decided to eliminate him, he fled to Uyyana.[3]

It was ruled by Uthman bin Muhammad bin Moammar. Ibne Abdul Wahhab tempted him that if he supported him, he would become the ruler of the whole of Najd. So Moammar decided to assist Ibne Abdul Wahhab, and Now, taking the support of this material power, he began his propaganda with full fervor.

When a substantial number of the people of Uyyana joined his party, he first demolished the dome of the tomb of Zaid bin Khattab located in that area.

---

[1] At this time which was the year 1139 AH, his father Abdul Wahhab had been transferred from Uyyana to Huraymala. (*Wahabism*, Ayatullah Ja'far Subhani)

[2] He set out rejecting the beliefs of the people of Najd. For this reason, altercation and debates ensued between him and his father. In like manner, serious and violent disputes erupted between him and the people of Najd. This matter lasted several years until his father Shaykh Abdul Wahhab passed away in the year 1153. (*Wahabism*, Ayatullah Ja'far Subhani)

[3] A group of the people of Huraymala followed him and his work won fame. (*Wahabism*, Ayatullah Ja'far Subhani)

This was reported to Sulaiman bin Muhammad bin Aziz Hamidi, the ruler of Ahsa and Qatif, who wrote a letter of severe condemnation to Uthman, the ruler of Uyyana, to have this man executed.

Though Uthman was inclined to Ibne Abdul Wahhab, he could not oppose Uthman, the ruler of Ahsa. So he sent a secret message to Ibne Abdul Wahhab to leave the area immediately. Ibne Abdul Wahhab urged him to greater resolve, and also tried to tempt him that he would soon be the unrivalled ruler of the whole of Najd, but he was not deceived, and insisted that he leaves the area immediately.

He was compelled to leave in 1160 A.H. and reached Ad Diriyah.[1] This place had always been the center for satanic movements. This was the same land of Yamama, from where Musailima Kazzab arose and claimed prophethood. The ruler of that place was the ancestor of the present rulers of the Saudi Kingdom. He was Muhammad bin Saud from the Ghanira clan.

Through someone, Ibne Abdul Wahhab established contacts with his wife and showed him the dream of ruling over the whole of Najd. Muhammad bin Saud was deceived and agreed to support him physically, ideally as well as monetarily. He declared Muslims as apostates and paid allegiance to Ibne Abdul Wahhab to plunder and kill Muslims, labeling this a holy war (*Jihad*).

After agreement with Muhammad bin Saud, Muhammad Abdul Wahhab entered the city and Ibne Saud raised a huge army and sent it to destroy the tombs around the country and to shed blood of those Muslims who try to prevent it. They fulfilled this command fully and spread killing and plunder in the lands.

---

[1] At the time when Shaykh Muhammad went to al-Dariyya and made an agreement with Muhammad Ibne Saud, the people of al-Dariyya lived in utmost destitution and need. (*Wahabism*, Ayatullah Ja’far Subhani)

When they achieved complete success, they sent messages to the rulers of surrounding areas to submit. Some of them were overawed and they accepted it immediately. Those who did not, people were persuaded to fight against them.

Thus, there were furious battles and bloodshed around Najd and beyond that in Ahsa.[1] After that day the progeny of Saud

---

[1] Relating from (Uthman) Ibne Bishr al-Najdi, al-Alusi notes that:
"I (Ibne Bishr) initially witnessed the poverty of the people of Dariyya. I had seen that city at the time of Saud, when its people had enjoyed enormous wealth, their weapons were decorated with gold and silver and they mounted thoroughbred horses. They wore sumptuous clothes and were well provided with all the means of prosperity, so much so that it is beyond the scope of expression.
One day in a bazaar in Dariyya, I saw men on one side and women on the other. In the bazaar, there was a huge amount of gold, silver, and weapons and a large number of camels, sheep, horses, expensive clothes, and much meat, wheat, and other edibles, so much so that they could not be recounted. The bazaar extended as far as the eye could see. And I could hear the call of the sellers and buyers, a sound which hummed like the buzz of the bee. One (of them) would say, "I sold (my goods)", and the other (one) would say, 'I bought (something)'."
Of course, Ibne Bishr had not given an account as to how and from where such an enormous wealth had been amassed. But the trend of history indicates that it had been accumulated by attacking the Muslims of other tribes and cities (on the charge of not accepting his beliefs) and by plundering and taking as booty their properties. With regard to the war booties which Shaykh Muhammad took (from the Muslims of that region), his policy was to spend it in any way he desired. At times, he granted unto only two or three people all the war booties, which amounted to a very large amount. No matter what the booties were, they were in the possession of the Shaykh, and the Emir of Najd could have a share of the booties on permission of the Shaykh.
One of the biggest flaws during the Shaykh's life was the fact that he treated Muslims, who did not follow his notorious beliefs as infidels deserving to be fought against. He maintained no esteem for their life or property.
In short, Muhammad Ibne Abdul Wahhab called (the people) to *tawhid* (monotheism) but an erroneous *tawhid* which he created himself, not

obtained control on Najd and all its tribes.

Muhammad bin Abdul Wahhab died in 1206 A.H. but the House of Saud continued to propagate that school through armed forces generation after generation.[1]

---

the real *tawhid* promulgated by Quran. Whoever adhered to it, would have immunity as far as his life and property were concerned, else (the dissolution of) his life and property would, like that of infidels, be religiously lawful and permissible.
The wars, which the Wahabis waged in Najd and outside Najd such as in Yemen, Hijaz, the vicinity of Syria and Iraq were on this basis. Any city, which they conquered by war and domination was religiously lawful for them. If they could, they would establish it as their own possession, otherwise they would be content with the booty they had taken.
Those, who adhered to his beliefs and hearkened to his call had to pledge allegiance to him.
If anyone rose up in rebellion, he was killed and his property divided. On the basis of this policy, for instance, they killed three hundred men from a village called al-Fusul, located in the city of Al-Ahsa and pillaged their property. (*Wahabism*, Ayatullah Ja'far Subhani)
[1] After the demise of Shaykh Muhammad, his followers also pursued this policy and kept alive his innovation and misguidance. For instance, in the year 1216, the Wahabi emir, Saud mobilized an army of twenty thousand warriors and made an inroad on the city of Karbala. At this time, Karbala enjoyed utmost fame and grandeur. Iranian, Turkish, Arab, and other pilgrims turned to it. After laying siege to the city, Saud finally entered it and brutally massacred the defenders and inhabitants of the city.
The Wahabi army created such a public disgrace in the city of Karbala that it cannot be put to words. They killed over five thousand people. After emir Saud found leisure from the affairs of the war, he turned to the treasures in the shrine of Imam Husain (a). These treasures consisted of various properties and precious objects. He took away and plundered whatever he found there. After this episode, Karbala was transformed into a situation that the poets composed elegies for it.
For over twelve years, the Wahabis, every now and then, invaded and looted the city of Karbala and its suburbs, as well as the city of Najaf.

Muhammad bin Saud was succeeded by Abdul Aziz, who also sent armed expeditions in the surrounding areas. Abdul Aziz was succeeded by Saud. He was more harsh than his father. He barred Muslims from performing Hajj and staged an uprising against the Sultan of Turkey.

But after him the activities were mostly limited to the Najd province. So much so, that during the World War, since the government of Turkey supported Germany, it became the target of anger of British and was also weakened due to the defeat of Germany.

So, first the British made the Sharif of Mecca to raise the banner of independence against Turkish rule. Then they were displeased with the Sharif of Mecca and had the Saudi ruler of that time, who was also named Abdul Aziz, attack Mecca and keep the Sharif of Mecca on the Island of Cyprus as a prisoner and Hijaz was also put under the control of the House of Saud. Although till date the capital of the Saudi rulers is in Najd, but they exercise rule over the holy Mecca and Medina also.

The first of these invasions took place in 1216 as already mentioned. According to writings of all Shia writers, this invasion took place on Eid Ghadeer [a festival celebrating the designation by Prophet Muhammad (s) of Imam Ali's (a) as his successor] the same year.
The late Allama Sayyid Muhammad Jawwad Amili says:
"This part of the book *Miftah al-Kirama* was completed by the writer after midnight of the ninth of the holy month of Ramadan 1225 AH while in anxiety and apprehension, for the *Unayza* Arabs, who are Wahabi, had laid siege on the Najaf Ashraf and on the place where Imam Husain (a) was martyred. They blocked the roads, plundered the pilgrims to the shrine of Imam Husain (a), who were returning to their own lands after pilgrimage in the middle of Shaban, and massacred a large number of them (mostly from among Iranian pilgrims). It is said that the number of those killed (this time) probably amounted to one hundred and fifty, some say less..."

Chapter One: Belief of Muhammad bin Abdul Wahhab regarding God

All know that Wahabis in general emulating their leader, are claimants of absolute monotheism and other than themselves, regard all Muslim as polytheists. But when one reads the books of Ibne Abdul Wahhab himself it is seen that this man has such a belief regarding the Lord Creator following his predecessor Ibne Taymiyyah that due to it the perfection and majesty of the Creator is damaged.

Unity of the Godhead, which is the requirement of true monotheism, is trespassed. In such a way that those verses of Holy Quran, whose some words, due to their dictionary meaning, create the imagination of corporeality: like 'His hands are spread wide' according to literal meaning and 'He occupies the throne' according to one implication it is that He sat up straight on the throne.

Regarding these verses, Islamic scholars generally believe that since their implication is against divine dignity and logically impossible for Him, they should be interpreted in a way that it fulfills idiomatic Arabic and which is also not against divine majesty; like 'hand' implies 'power' and 'occupies' should imply 'authority'.

However, Ibne Taymiyyah[1] and his follower, who

---

[1] Abul Abbas Ahmad Ibne Abdul Halim, known as Ibne Taymiyya, was a Hanbali scholar, who died in 728 A.H. As he expressed views and beliefs contrary to the views held by all Islamic sects, he was constantly opposed by other scholars. Investigators are of the view that

succeeded him, Shaykh Ibne Abdul Wahhab; interpret all these words according to their literal meaning and are opposed to interpret any of them.

They imagine God to be really occupying the throne; He possesses hands, feet, sides, eyes, face, tongue and self; and all these things are real. He speaks with a voice and He ascends and descends; He comes and goes; He laughs and cries.[1]

This is exactly a corporeality on which all Muslims have consensus that it is polytheism; but books of Wahabi scholars are teeming with such things. Thus, there is a book of Ibne Abdul Wahhab himself: *Al-Tauhidul Ladhi Huwa Haqqullah Alal Abeed*, in which, under the explanation of the following verse of Quran:

حَتَّىٰٓ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

"Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great." (Surah Saba 34:23)

It is mentioned: Twentieth point: It is proof of qualities (that is to speak with the tongue, mouth and words etc.). The Ashaira sect (majority of Muslims), believes in 'tateel' (negation

---

the beliefs of Ibne Taymiyya later formed the principles of beliefs of the Wahabis.

[1] The *tawhid* to which Shaykh Muhammad and his followers invited the people, in which they made permissible the seizure of the life and property of whoever did not accept it, consisted of proving a location for Allah Almighty and regarding Him as having limbs and organs, going by the apparent meaning of some of the Quranic verses and traditions.

of such qualities) and is opposed to it.

The commentator has written in its footnote:

Ashari sect is attributed to Abul Hasan Ashari and this sect has denied most of qualities. Like God being great and occupying the throne away from all His creatures; loving His creatures, His mercy upon them. His pleasure from them and His anger etc. in opposition to what is narrated from the Messenger of Allah (s), his companions and scholars regarding those things.

After that, there is a chapter at the end of the book, reasoning through those traditions from which the tendency of their sect is understood. Thus, it is written that:

This chapter is regarding those traditions, which are regarding that statement of God, that they have not understood the true glory of Allah and all the land would be in his fist on Judgment Day.

There is a traditional report of Ibne Masud that a Rabbi came to the Messenger of Allah (s) and said:

"O Muhammad, we find (in our books) that God would take up all the skies in one finger and the lands in one finger, the trees in one finger, water in one finger and the earth in one finger,[1] and the rest of the creatures in one finger; and taking all of them, He would say: I am the true king."

The Prophet laughed at this in such a way that even his molars became visible. As a testimony to the statement of that Rabbi, he recited the following verse:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ

[1] The earth has come in one finger; Now, we don't know what earth is in another finger.

“And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection…” (Surah Zumar 39:67)

It is mentioned in a traditional report of *Sahih Muslim* that mountains and trees in one finger; then He would shake them and say: I am the ruler, I am Allah.

It is mentioned in a report of Bukhari that heavens on one finger; water and earth on one finger and all other creatures on one finger – both (Bukhari and Muslim) have mentioned it.

There is a report of Muslim from Ibne Umar that on Judgment Day, Almighty Allah would wrap up the skies; then take them up in His left hand and then say the same thing: I am the ruler. Where are the rebellious people? Where are the arrogant?

It is narrated from Ibne Abbas that all seven skies and all seven earths would be on the palm of God, like a grain of rye in the hands of one of you.

Ibne Jarir said: Yunus bin Wuhaib said: Abu Zaid said: My father said: the Messenger of Allah (s) said: All seven heavens in the chair are as seven dirhams [silver coins] in a shield.

Abu Zaid also said: I heard the Holy Prophet (s) say: The chair is in the throne as a ring of iron is rolling in a large forest. And there is a report from Abu Zaid that there is a distance of five hundred years between the sky of the earth and the heavens.

In the same way, the distance to the heavens is of five hundred years and then there is a distance of five hundred years between seventh heaven and the chair. And between the chair and water there is a distance of five hundred years. The throne is on the water and Almighty Allah is on the throne. Even then nothing is concealed from the acts of creatures.

Ibne Mahdi has narrated this from Hammad bin Musailima from Asim from Zar from Abdullah bin Masud and a similar report is narrated by Masudi from Asim from Abu Wael from Abdullah.

Hafiz Dhahabi says: This tradition is narrated through various chains and from Abbas Ibne Abdul Muttalib that the Messenger of Allah (s) said:

"Do you know what is the distance between the heaven and the earth? People replied: Allah and the Messenger know best. He said: There is a distance of five hundred years and the distance between one sky from another is of five hundred years and the area of each sky is five hundred years; and there is a sea between the seventh heaven and Arsh. The distance between its bottom and the top layer is same as the distance between the sky and earth; and Almighty Allah is above that. Even then nothing from the deeds of human beings remains concealed from him."

Abu Dawood has recorded its chronology and there are some issues in that:

First is the exegesis of that verse that:

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ

"…and the whole earth shall be in His grip on the day of resurrection…" (Surah Zumar 39:67)

Another point is that Jews present during the period of the Holy Prophet (s) were having this and similar information; neither they regarded them wrong nor interpreted them.

Thirdly, when that Rabbi mentioned this before the Prophet, he testified to him and verse of Quran was revealed in its support.

Fourthly, the laughing of Holy Prophet (s) after describing the negative knowledge of the Rabbi.

Fifthly, clarification of both hands and that the heavens shall be present in the right hand and the earths shall be in the left hand.

Mahmud Shukri Alusi, who himself was a Wahabi in his

book: *Tarikh Najd* he has written under the religion of the people of Najd and their acts and deeds that they interpret verses and traditions of those qualities [hands, mouth etc.] as per their literal sense and leave their actual meaning to God.

But if they had entrusted the meaning to God, they would not have decided to remain upon its apparent implication.

After paying attention, everyone having insight, can feel that applying these words upon apparent connotation is not in accordance with Islamic teachings, because it entails corporality of the Godhead; and all Muslims are unanimous on denial of corporality, because it is opposed to the principles of monotheism.

Imam of the pious, Ali Ibne Abi Talib (a) says in the first sermon of *Nahjul Balagha*:

"The foremost in religion is the acknowledgement of Him, the perfection of acknowledging Him is to testify Him, the perfection of testifying Him is to believe in His Oneness, the perfection of believing in His Oneness is to regard Him Pure, and the perfection of His purity is to deny Him attributes, because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute. Thus, whoever attaches attributes to Allah, recognizes His like, and who recognizes His like, regards Him two; and who regards Him two, recognizes parts for Him; and who recognizes parts for Him, mistook Him; and who mistook Him, pointed at Him; and who pointed at Him, admitted limitations for Him; and who admitted limitations for Him, numbered Him."

It is clear that if we accept the creator to comprise of parts; these parts would be either necessary beings or created. If they are created the being of the creator would become created; because a compound of created things is necessarily created.

If we believe Him to be necessary being; then necessary being and in being eternal in His self, others would become

equals to the creator, which is polytheism. Apart from that necessary being would be needful of tools and parts; and needfulness implies createdness and contingent existence.

As for those verses and traditions through whom they argue in favor of this wrong belief; it is clear that in every language, and especially in Arabic, one word has a number of meanings. Therefore, the meaning of every word should be regarded as one, which is correct from the aspect of reason and narration: for example: one apparent connotation of 'istawa' is 'sitting upright', but from the aspect of location, its most accurate meaning is 'being established with power and domination', which is full in accordance to idiom and worthy of the divine position.

In the same way, 'face' implies those signs of power, who are mediums of divine cognition, whose examples are numerous in Arabic language. In the same way, the meaning of 'hand' implies dominance and authority.

The traditional report of the Rabbi, which was mentioned, in fact, is the evidence of inaccuracy of that belief. In that report on the statement of Jew along with the laughing of His Eminence, this statement is mentioned that is a testimony of it neither being a statement nor an act of a prophet, which should be regarded as a part of tradition; on the contrary, it is the imagination of the narrator of that report, which is evidence of his unawareness.

The logical conclusion is that His Eminence laughed so much at the foolishness of that Jew and recited this verse in his refutation; that they have not understood God with His true glory. The whole universe would be under His control on Judgment Day and not that He would take each thing of the universe and show jugglery with His fingers.

***

In this and other imaginations, which would be mentioned later, predecessor of Ibne Abdul Wahhab, Abu Abbas Ahmad

bin Taymiyyah Harrani (d. 828 A.H.), was the first to emphasize these things and he wrote independent treatises regarding them; like the belief of Hamawiya, Wasitiya etc. and then his students, Ibne Qayyim Jauzia and Ibne Abdul Haad, etc followed in his footsteps.

Islamic scholars issued verdicts of apostasy against them. Some even declared that it was lawful to execute them. So much so that he remained in prison for a long time.

At this juncture need is felt to mention the clarifications of Muslim scholars regarding Ibne Taymiyyah, who is the actual founder of Wahabi beliefs, which would show that when such is the position of the leaders, what the position of followers would be.

Allamah Ibne Hajar Makki has written in his *Jauhar Munazzam fee Ziyarat Qabre Nabi Mukarram* that:

"The error of Ibne Taymiyyah is such that it cannot be remedied and a calamity that is unending. The selfish desires of that man persuaded him to raise the standard of jurisprudence (*Ijtihad*) and oppose the consensus of past scholars and leaders of religion in a number of issues; so much so that he even made indecent objections against the Rashideen caliphs.

He even committed audacity against the court of Almighty Allah. He lowered the majesty of the dominant power of Almighty Allah from the pulpit in public; he clearly announced Him to be having body and that He is in a particular direction and declared all those who oppose this to be misguided.

So much so that all the scholars of the time united and compelled the ruler of the time to execute or imprison him. Thus, they kept him interred till the end of his life.[1] After that this fire was somewhat put out and the darkness was dispelled; but again some of its supporters continued to appear from time

---

[1] This is uncertain, because later statement of another writer would be mentioned that he was finally released and then died.

to time; but they did not gain any power. They were always humiliated and disgraced and remained involved in divine chastisement."

In his another book, *Ashraful Wasail Ilaa Fahmul Shamail*, he has written that:

"Regarding hanging ends of the turban between two shoulders, Ibne Qayyim has said regarding his teacher, Ibne Taymiyyah that he issued a rare statement and it is that when His Eminence saw his Lord keeping his hand on his (prophet's) shoulders, he accorded this precedence to them. Iraqi says that we did not find any authentic proof of this. I say that it is like other views of these two [Ibne Taymiyyah and Ibne Qayyim], which is based on their imagination. And in proving which they have employed a long discourse and have ridiculed Ahle Sunnat that they are its deniers and this is belief in corporeality of God. (much above His being than the imaginations of those unjust) and in their belief at this point there are such invalid statements and wrong beliefs that distress one, who hears them and the decision is that all these are wrong, false, deviation and allegations, may God destroy all who believe in these statements. Imam Ahmad bin Hanbal and the senior scholars of his school are immune from the blemish of this defect; and why it should not be so; when it is denial according to many?"

A Maulana from Firangi Mahli of our Lucknow writes in *Hallul Maaqid Hashiya Sharhe Aqaid*:

"Taqiuddin Ibne Taymiyyah was Hanbali, but he exceeded the limits and he tried to prove such things, which are opposed to the greatness and majesty of Almighty Allah. He believed in direction, location and corporeality for Him. There are many other such nonsensical statements of this man. For example, he said that Hadrat Uthman was fond of wealth and said regarding Hadrat Ali that his faith was not proper as he had embraced Islam during childhood. And issued such statements regarding Ahle Bayt of Prophet, which no believer can utter. Although authentic traditions in their excellence are recorded in Sihah

books; and a conference was held in the Jabal fort, where prominent scholars of that time gathered, chief of whom being the Chief Judge, Zainuddin Maliki and Ibne Taymiyyah was also brought there and after a long discussion, the Chief Judge ordered him to be imprisoned. This occurred in 705 A.H. Then it was announced in Damascus etc. that it is lawful to take away life and property of anyone, who follows the beliefs of Ibne Taymiyyah. This is mentioned in *Miratul Jinaan* of Yafai. Then he recanted and was released from prison in 707 A.H. He said: I will follow the Ashaira school. Then he broke this pledge and when he expressed his beliefs, he was again imprisoned. Again he recanted and was released from prison. Then he resided in Shaam. Many such instances occurred there as mentioned in books of history."

Allamah Ibne Hajar Makki in *Durare Kamina*, Vol. 1 and Dhahabi in his *Tarikh*, have mentioned his statements and circumstances. This occurred as a background matter; the actual point is that since Ibne Taymiyyah adopted the corporeality of God, he said that He occupies a place; because everybody requires a place; and since it is mentioned in the Holy Quran that:

﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾﴾

"The Beneficent God is firm in power." (Surah Taha 20:5)

It is said so because only the *Arsh* is His location. Also, since Almighty Allah exists from eternity and all parts of the universe are created, he was compelled to say: The category of Arsh is eternal, but His unlimited personalities come into being one after another. So, occupying a place is eternal quality of God and specifications of place are created.

It is mentioned in *Miratul Jinaan* of Yafai under the explanation of heresy of Ibne Taymiyyah, that the crime

attributed to him in Egypt is that he says: God is really seated on the throne and He speaks in words and statements. After that it was announced in Damascus etc. that life and property can be seized of whoever that follows the belief of Ibne Taymiyyah.

In his *Tarikh*, Abul Fida has mentioned in the circumstances of 705 A.H. that in it, Taqiuddin Ahmad Ibne Taymiyyah was summoned from Damascus to Egypt, and a conference was held, in which after discussions, it was decided that he should be cast into prison for his beliefs, because he believed in corporeality.

Apart from that we have also seen some words of that advertisement, which was issued by the ruler regarding that fellow. Their gist is that unfortunate man, Ibne Taymiyyah, during this period had written and spoken up freely about issues of religion and initiated discussion regarding issues of Quran and divine qualities and in his statement clarified many wrong things and spoke on issues about which companions and companions of companions had remained silent.

And he mentioned what was unacceptable to the righteous ancestors (senior scholars). He expressed those beliefs, which the Holy Imams (a) had deemed to be incorrect and against which there is consensus of all Muslim scholars. His verdicts are being publicized around the country due to which public is getting deviated. In this matter he has opposed all contemporary scholars and jurists of Shaam and Egypt.

When we received these reports and it was learnt that some people have even started following him, and they talked of words, voice and corporeality regarding Almighty Allah, so we were compelled to oppose him.

This publication is very long and some of its points are translated above.

All this shows that belief of corporeality is such that Muslim scholars have consensus on its being heretical. Now, from this, opinion can be established Ibne Abdul Wahhab and

his followers who believe in these things.

Whatever was mentioned above were clarifications of Ahle Sunnat and explanations of Shia scholars regarding apostasy of corporeality can be seen in *Sharh Lumah*, *Riyadhul Masail*, *Masalik* and *Jawahirul Kalaam*, and in all books of Ja'fari jurisprudence. In this way, consensus of the whole Ummah upon their heresy is proved and confirmed.

"And Allah is inimical to the disbelievers."

Chapter Two

Wahabi belief regarding the Messenger of Allah (s)

Ibne Abdul Wahhab and his followers believe that after his passing away, Messenger of Allah (s) became like ordinary human beings in his grave. That is he neither hears nor can he reply. Neither does he has the choice of going anywhere he wants to in the east and the west.

Apart from this, in their view, it is unlawful to undertake a journey to visit his holy tomb; to seek mediation from him and to supplicate at his tomb.

Even to say: 'O Messenger of Allah,' is an act of polytheism. One, who asks him for something after his death, is a polytheist and his life and property can be seized.

They try to justify this through verses of Quran and traditions, but in fact fail to do so.

Muslims have consensus that His Eminence is alive after his passing away, not even a life proved for martyrs, on the contrary, much more prefect life.

The basis of the view that to travel for Ziyarat of the tomb of His Eminence is unlawful is a tradition found among Ahle Sunnat that the Prophet (s) said:

"Except for three Masjids, it is not lawful to travel for Ziyarat of any other place."

To use it as a reasoning for ones aim is wrong, because anyone even slightly familiar with Arabic can understand that

this tradition means that among all Masjids of the world, one should only undertake a special journey for only these three Masjids.

It is so, because what is excepted has to be from the whole set.

For example if someone says: I have seen that Masjid and none other than that in my whole life, everyone would understand that he did not see any other Masjid. And not that he has not seen any other building or any other thing.

In the same way, from the fact that other than three Masjids, journey should not be undertaken for any other Masjid, restriction about Masjids will be proved.

So, it is incorrect to conclude that it is not lawful to travel towards the tomb of Prophet. Otherwise, it shouldn't be lawful to travel from one city to another for business etc. also, whose invalidity is clear.

Many a times the Prophet himself travelled to Shaam on business and proof is available.

Sayyid Mustafa Nuruddin Husaini has mentioned this in his *Khulasatul Maqaal fee Shaddi Rihaal* and the fact is that traditions explain each other.

The clarification of absolute command is made through the restricted and always, all Muslims and scholars of every period undertook journeys for Ziyarat of the mausoleum of Holy Prophet (s) and no one objected.

This proves the consensus of all Muslims and those, who opposed it later, left the congregation and deviated from the path of consensus.

Proof of journey for Ziyarat is present in some traditions as well; like it is mentioned in the book of *Insanul Uyoon* of Ali bin Burhanuddin that:

"When the Holy Prophet (s) passed away, Bilal went to Shaam and said that he would never visit Medina again. He

stayed there for a long time, but one night he saw the Messenger of Allah (s) in dream and he was saying:

O Bilal, you left our neighborhood and settled down in Shaam. Now, don't you even visit us? So, as soon he woke up, he prepared for the journey. He came to Medina and visited the tomb of Prophet."

Also, it is proved from authentic traditions that one, who saw Holy Prophet (s) in dream, has in fact seen the Prophet only, because Satan cannot appear in form of His Eminence. Through this is proved lawfulness of undertaking a journey to visit the tomb of Prophet, which no one can deny.

Ibne Abdul Wahhab acquired this view also from his predecessors: Ibne Taymiyyah and Ibne Qayyim, as these were first to raise clamor and prolonged the discourse to prove it and Muslim scholars wrote independent books in his refutation.

Like *Shifaus Siqam fee Ziyarat Khairun Anaam*, which was written by the chief judge, Shaykh Hafiz Taqiuddin Hasan Subki.

Jawahir Munazzam fee Ziyarat Qabr Nabiul Mukarram of Allamah Ibne Hajar Makki Haithami

Muntahaiul Maqaal fee Sharh Hadith Tashaddud Rihaal of Mufti Sadruddin

…and *Khulasatul Maqaal fee Shadde Rihaal* by Sayyid Mustafa Nuruddin Husaini, etc.

Here we quote from the above books and also present statements of other scholar, which are mentioned in this context in other books:

Allamah Subki has written in the preface of his book:

"Among the best means of proximity to the divine court is visiting the holy tomb of Messenger of Allah (s) and there is journey for this purpose as is the practice of all Muslims since years. Among the statements, which Satan issued from the tongue of some unfortunate fellows is to create doubts in it and

this doubt can never haunt those, who are Muslims in the true sense. It is a temptation created by such an unfortunate one, who would indeed suffer its consequences and only those laws would be applicable on him, which divine law has prescribed for such persons and the false doubts would be destroyed."

It is mentioned in another place in this book:

"Ibne Taymiyyah has no reasoning and it is known from religion principles and practice of companions and senior scholars that they continued to even regard holy relics of many deceased personalities as blessed; what to say about prophets and messengers. One, who claims that tombs of prophets and graves of common people are similar, has made a very erroneous claim, in whose invalidity we are certain. This also implies reducing the stature of Messenger of Allah (s) to the level of ordinary Muslims and it is indeed disbelief. Because, one, who reduces the level of Messenger of Allah (s) from its true standard, is a disbeliever and if he says that it is not reducing the rank, on the contrary, it is restraining from enhancing his greatness from its true level, this is also ignorance and audacity and we are certain that Holy Prophet (s) is worthy of much more honor and respect, during his lifetime as well as after his passing away, and one, who has even the least amount of faith cannot doubt this."

Allamah Ibne Hajar writes in *Jauhar-e-Munazzam*:

"If you say: How we can accept that there is consensus on lawfulness of Ziyarat of holy tombs and to undertake journey for the same, whereas from Hanbalis, Ibne Taymiyyah denies that it is approved in Islamic Shariah; as Subki has mentioned and said that Ibne Taymiyyah presented a very long reasoning upon it. On the contrary, he claimed that journey for this Ziyarat is unlawful according to consensus, and Prayer is cannot be shortened during it and all traditions in its excellence, are fabricated. Afterwards also some scholars followed this view; so I will ask: who is Ibne Taymiyyah, who should be paid attention to and relied upon for some issues of religion; and he is such that some

people like Ghar bin Jama-a have surveyed his useless statements, allegations and errors. He is a fellow that Almighty Allah included among the misguided, degraded him and deemed him worthy of destruction. Through excessive lies and falsehoods, he created a place for himself, which is cause of his frivolity and deprivation from divine mercy. Shaykhul Islam Taqi Subki, whose greatness, jurisprudence, piety and leadership is confirmed, wrote an independent book in his refutation and clarified the right path through strong reasonings."

Mufti Sadruddin has written in *Muntahayyul Aamaal*:

The prominent scholar, point of reference for tradition experts, Shaykh Muhammad Barisi has written in his book of *Ittihaaf Ahle Irfaan Ba ruwiyatil Anbiya wal Malaaika wal Jaan*, that:

"Ibne Taymiyyah Hanbali has committed audacity and claimed that journeying for Ziyarat of His Eminence Holy Prophet (s) is unlawful and ritual Prayer will not be shortened during this trip, as it is a journey of disobedience. He discussed this in such detail that one starts hating him for these views. The ill-boding of this view haunted him all his life; till he was impudent even against Almighty Allah. He split the veil of divine greatness and tried to prove things opposed to His majesty and perfection. He claimed corporeality for God and deemed those who don't accept it, to be deviated and sinful. He announced this from pulpits and publicized this discussion everywhere. He opposed the past jurist scholars in a number of issues and laid silly allegations against Righteous Caliphs (*Khulafa Rashideen*) as a result of which he fell in estimation of all scholars of that age and everyone accused him of heresy. Scholars reviewed his incorrect statements and refuted his arguments. They exposed his errors and blunders."

Ahmad bin Shahabuddin Khafaji, in the book of *Naseemur Riyaz Sharh Shifa Qadi Riyaz*, has written after the tradition of Messenger of Allah (s):

"May God curse the Jews and Christians; they deemed the

graves of their prophets to be places for prostration," that:

"It should be known that due to this tradition, Ibne Taymiyyah and his successors, like Ibne Qayyim declared their degraded imagination, due to which everyone declared them heretics. Subki refuted them by writing a separate book about lawfulness of journeying for Ziyarat of tomb of Prophet. They, in their own imagination defended monotheism with such foolish presumptions that to mention them is also inappropriate, because they cannot be uttered by any reasonable person, what to say of an educated one."

Mulla Ali Qari has written in the second volume of *Sharh Shifa*:

"Among Hanbalis, Ibne Taymiyyah was radical and deemed traveling for Ziyarat of Prophet unlawful, as some went to the other extreme saying that Ziyarat is a part of religion and that it is from needs of religion and its denier is a disbeliever. The second view is nearer to the fact, because whatever is regarded as recommended by consensus, to label it unlawful would be denial, because it is higher than calling some lawful thing as unlawful."

It is mentioned in *Kashfuz Zunoon* that scholars acted with great excess regarding Ibne Taymiyyah and clearly written that:

"One, who calls Ibne Taymiyyah Shaykhul Islam is also an apostate."

It is known from all these statements that many scholars have consensus on infidelity of Ibne Taymiyyah due to the following statement:

Shaykh Ibne Hajar Makki has written in *Durar Kamina*:

"Different people have different attitude to Ibne Taymiyyah: some include him among corporealists, because of his Hamawiya and Wastiya beliefs that hands, feet, calf and face, everything is in fact proved for God, and He is Himself seated on the Arsh. He said that this makes it necessary for Him to be in a special place and His being divided into parts. So he said that

we don’t accept that being in a special place and having parts of body is from the specialties of body; so it was said that in any case, this person does not believe God to be without a place. And he believes in parts and place for Him.

Some people regard him faithless, because he says that one cannot present request to Holy Prophet (s). There is reduction of status of Prophet (s) in this; and it is restraining from according respect to him.

Noor Bakri had greatest extremism in this; that when a gathering was held regarding this, some people present there said that he is liable for punishment, so he said: It does not mean anything; because if it degrades the Prophet, he should be punished with death and if there is no insult, why he should be punish at all?

Some people declare him a hypocrite for his views regarding Hazrat Ali that wherever he turned, he failed and he tried to obtain caliphate many times, but he could not achieve it; and he fought battles only for getting power, and not for religion and he was desirous of power.

Uthman loved material wealth deeply and Abu Bakr was senile! He didn’t understand was he said. Ali embraced faith during childhood and the Islam of a child is not acceptable. Whatever he has said regarding proposal for hand of the daughter of Abu Jahl, all this has ridicule against Hazrat Ali, and it is the tradition of Holy Prophet (s) addressing Hazrat Ali (a) that ‘none shall be inimical to you, except the hypocrite’.

Some people think that this person dreamt of becoming Imam of the Ummah, because he mentioned Ibne Tumrat in excess and praised him much. Due to this, he was imprisoned for a long time and there are many famous incidents regarding this. When he was compelled to confess, he said I did mean to say that, I meant something else, then gave a very farfetched explanation.”

Statement of all these scholars show that there is consensus

of Muslims on the fact that it is recommended to travel for Ziyarat of Prophet; and one, who denies it, has in fact denied a fundamental of religion.

Discussion on seeking mediation (*Tawassul*)

To seek mediation to the court of God through Messenger of Allah (s) is proved from Holy Quran. There are numerous traditions also and statements of companions and companions of companions; after that is practice of later scholars and the whole Islamic ummah, as would be clear from the statements presented below:

Proof of seeking mediation (*Tawassul*) through the Holy Quran

Addressing the Prophet, Almighty Allah said:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ

وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

"And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful." (Surah Nisa 4:64)

Now, everyone can understand that if seeking mediation (*Tawassul*) from Prophet was not intended, only their seeking forgiveness was sufficient, it would not have been commanded that they should come to the Prophet and then repent. It would not have required the Prophet to seek forgiveness for them. It is clear that Almighty Allah Himself is most-forgiving and most-merciful; but here He qualified His being most-forgiving and most-merciful with a condition. What can be greater proof than

seeking of mediation being a divine objective?[1]

---

[1] The word of *shafa'a* is from root word شفع which means 'even' as against وتر which means 'odd'. The reason that the mediation of a person for saving a sinner is known as *shafa'a* is that the status and position of the one doing *shafa'a* and his effective powers get attached (and become even) with the factors of salvation, which is present in the person receiving the *shafa'a* (even though it may be a little). Both these, with the help of one another, become the cause of release of the sinful person. The *shafa'a* of the beloved ones of Allah for the sinners is apparently because of their proximity and position they have before Allah, (of course by the will of Allah and under special norms, which have general and not personal aspects) they can mediate for sinners and through (invocation), and pleadings ask God to forgive their sins. Of course, *shafa'a* and its acceptance depends on a series of conditions of which some are related to sinful person and some to the circumstances of *shafa'a* of sins.
Shafa'a in other words is the help of the beloved ones of Allah (by His will) to the one, who in spite of being sinful has not disconnected his spiritual relation with Allah and the beloved ones of Allah. Moreover, this standard should always be safeguarded.
According to one meaning, *shafa'a* is: One inferior person, who has the aptitude for leaping forward and progressing seeks help from a superior person in the form of one lawful order. However, the one seeking help should not, from the viewpoint of spiritual perfections, fall to such extent that he loses power of advancing and the possibility of changing into a pious man.
Right from the time of Holy Prophet (s) till the later periods, it had been the practice of Muslims to seek *shafa'a* from true intercessors. They were always asking in their lifetime or in their death and such *shafa'a* had never been objected by any of the Islamic scholars on any ground or Islamic principles.
One of the point of differences of the Wahabis with the other Islamic sects is that although they accepted *shafa'a* as an Islamic principle (like the other Muslims) and say that on the Day of Qiyamah, the intercessors will intercede for the sinners and in this matter the Holy Prophet (s) will play a greater role, yet they say that no one has the right to seek *shafa'a* from them in this world. They say: The Holy Prophet (s), the other prophets, the angels and beloved ones of Allah

have the right of doing *shafa'a* on the Day of Judgment, but one should ask for *shafa'a* from the Master of *shafa'a* and the One, who gives permission for that i.e. Allah and say:

اللهم شفع نبينا محمد فينا يوم القيامة أو اللهم شفع فينا عبادك الصالحين أو ملائكتك أو نحو ذلك مما يُطلب من الله لا منهم فلا يُقال يا رسول الله أو يا وليّ الله أسألك الشفاعة أو غيرها مما لا يقدر عليه إلا الله فإذا طلبت ذلك في أيام البرزخ كان في اقسام الشرك.

"O God, make the Holy Prophet (s) and your virtuous servants and the angels as our intercessors on the Day of Judgment." However, we are not having the right to say, "O Prophet of Allah" or "O wali of Allah we ask you to seek shafa'a for us. This is because shafa'a is something, which no one is capable of doing, except Allah. Asking such a thing from Holy Prophet (s), who is living in Barzakh will be a kind of polytheism (shirk)."

The Wahabis have forbidden the seeking of *shafa'a* from true intercessors and labeled the one, who does so as a polytheist and his action as polytheism. (*Wahabism*, Ayatullah Ja'far Subhani)

Traditions, statements of companions and companions of companions[1]

(1)

Hazrat Adam seeks mediation (*Tawassul*)

This is mentioned in numerous traditions. Among them being what Hakim has mentioned in Mustadrak and deemed it correct that when Hazrat Adam committed *Tark Awla,*[2] he said:

"O Lord, I beseech You through the right of Muhammad Mustafa that You forgive me."

God asked: "O Adam, how did you recognize him?"

He replied: "Because when You created me, I glanced at the Arsh and saw written upon it: There is no god, except Allah, Muhammad is the messenger of Allah; when I saw his name with Your name I understood that he was most loved by You

---

[1] Wahabi effectively charged most of the Prophet's Companions with idolatry and heresy, because they continued, after the Prophet's death, to allow asking for his intercession and visiting his tomb. They also included in this category, all who condoned this practice or knew about it and did not brand it as an idolatry and heresy, which is punishable by death and loss of possessions. This is their true doctrine, which contradicts their claim of holding the Prophet's companions in high esteem.

The Wahabi went further than this by directly attacking the Companions, who followed the Prophet. Muhammad Ibne Abdul Wahab, founder of Wahabi sect, asserted that a group of Companions, who fought along with Prophet, prayed, paid alms, fasted and made pilgrimage with him were, in fact, heretics and distant from Islam.

[2] Leaving the preferable option.

from all the creatures.”

(2)

Seeking mediation (*Tawassul*) of Messenger of Allah (s)

According to the report of Tibrani in *Mojam Kabir* and *Mojam Awsat*; also Ibne Hayyan and Hakim have with testimony of its being correct, narrated in the words of Anas bin Malik that when Lady Fatima binte Asad (r.a.), who had brought up Messenger of Allah (s), passed away, His Eminence sat at her head and said:

“May God’s mercy be on you, O my mother after my mother.”

After that when it was time to make a grave, he dug it himself and removed the dirt from it. When the grave was ready, His Eminence lay down in it himself and said:

‘O Allah, who enlivens and gives death and He is Himself alive, such a one, who does not die. O Lord, forgive my mother, Fatima binte Asad and widen her grave. I invoke you by the right of Your Prophet and the prophet before me, You are the most merciful of the merciful ones.’

Ibne Abi Shaibah has quoted a similar report through Jabir; and in the same way, Ibne Abde Barr narrated from Ibne Abbas and Abu Nuaim quoted it from Anas in *Hilyatul Awliya*.

Hafiz Suyuti has mentioned all these reports in *Jame Kabir*.

It is clear that Messenger of Allah (s) himself did not require seeking mediation (*Tawassul*), but he had to teach this method to the Ummah.

(3)

Abu Talib sought rain through mediation of Prophet

Uncle of Prophet, Hazrat Abu Talib took His Eminence along with him and prayed for rain. Immediately it started raining. Upon that he composed a Qasida, whose first two couplets were:

"That fair looking one, through whom if rain is obtained from clouds, he is the refuge of orphans and guardian of widows. The poor ones from Bani Hashim seek his refuge and remain surrounded with His favors."

Holy Prophet (s) liked this so much that afterwards he remembered those couplets and its composer, Abu Talib, which Hafiz Jalaluddin Suyuti has mentioned in *Khasais Kubra*.

(4)

Verses of a poet on His Eminence's praying for rain

Suyuti has himself written that after His Eminence's prayed for rain and it rained, the poet of Kinana tribe intoned couplets regarding this and those couplets are mentioned by Suyuti. In those verses, the poet has also given reference of the couplets of Abu Talib and said that we were bestowed rain through the face of Prophet. It is similarly proved as his uncle, Abu Talib said regarding him. His Eminence praised that poet and testified to his words that we were bestowed rain due to the face of Prophet.

(5)

The Holy Prophet (s) teaches a blind person

Bukhari in his *Tarikh* and Baihaqi in his *Dalail* testify to its authenticity and Abu Nuaim in *Kitabul Marifah*, has narrated from Uthman bin Hunaif that:

“A blind person approached Holy Prophet (s) and said: ‘Request Allah to cure me.’

Holy Prophet (s) replied: ‘If you wish, I will pray for you, but be patient for that is much better.’

It is mentioned in the report of Ibne Majah that ‘If you wish, I will pray for you, but patience in that is much better.’

In any case, the blind man asked Holy Prophet (s) to pray for him. The Prophet (s) ordered him to make proper ablution (*Wuzu*), recite two units (*rakats*) of Prayer and then this supplication (*Dua*):

O Lord! I request from Thee; I pay attention to Thee through (the channel) of your prophet Muhammad, Your blessed prophet. O Muhammad, I turn to my Lord for the fulfillment of my need through you so that my need is answered. O Lord, accept his intercession for me….”

He prayed like this and was cured of blindness.

(6)

Couplets of Sawad bin Qarib

In *Mojamul Kabir*, Tibrani has quoted the incident of Sawad bin Qarib, in which it is mentioned that he recited his panegyric before Messenger of Allah (s) in which it was mentioned that among all prophets, seeking your mediation is most effective in the court of Allah and then to say:

“Please intercede for me.”

His Eminence did not object to anything.

(7)

Abu Bakr seeks mediation

It is mentioned in *Sharh Dalailul Khairat* regarding Abu Bakr that he came to the grave of the Prophet and said:

“O Muhammad, I seek your mediation.”

(8)

Tawassul of Ayesha

It is mentioned in Imaduddin Aamiri's book, *Bahjatul Mahafil* that people complained to Ayesha about famine in Medina and she said:

"Make a ventilator in the roof of the tomb of Messenger of Allah (s) so that there is no obstruction between it and the sky." People did that and there was heavy rain. Such that it had a positive effect on plants as well as animals.

(9)

Tawassul of Umar

Hafiz Abu Nuaim Isfahani has quoted from Anas in *Dalailun Nubuwwah* that Umar came out to pray for rain and said praying for rain through Abbas bin Abdul Muttalib:

"During the period of famine, Umar bin Khattab would take resort to Abbas bin Abdul Muttalib and say: 'O God! previously we were taking resort to Your Prophet and You were sending Your mercy on us; Now, we take resort to Your Prophet's uncle send Your mercy on us.' At this moment it started to rain and everything got satiated."

Jahiz has mentioned this incident in *Al-Bayan wat Tabayyan* twice and then said that Kaabul Ahbar said to Umar: When Bani Israel were involved in famine, they used to pray through mediation of paternal relatives of prophets. Due to this statement, Umar prayed for rain through His Eminence, Abbas bin Abdul Muttalib.

It is mentioned in history that when it rained, people began to touch His Eminence Abbas reverently. They touched him and passed their hands on their faces and said: Glad tiding be to you, O one, who bestowed water to the two sanctuaries, because before Islam and after advent of Islam, His Eminence Abbas was in charge of water supply to the pilgrims of Kaaba.

He was responsible for water supply to the folks of the sanctuary of God [holy Mecca] and today he became the cause of this rain of mercy and proved to be the provider of water to the sanctuary of Prophet in Medina. So, everyone was addressing him as the water provider of the two sanctuaries; but no one objected saying that it was polytheism!

Ibne Athir Jazari has mentioned this in *Usdul Ghaba* and written that Hassan bin Thabit composed verses saying:

"During severe drought, when people prayed for rain, they did so through mediation of His Eminence Abbas and the clouds rained."

There is seeking of mediation in this verse and sending of rain is not attributed to God. It is attributed to clouds, which is again polytheism according to Wahabi viewpoint!

(Then he said): Due to him, Almighty Allah revived these lands and greenery was visible everywhere.

It is mentioned in a traditional report in words of His Eminence Abbas (r.a.) that Umar said:

"O God, we beseech You for rain through mediation of uncle of Prophet and present his grey beard for recommending the case."

After that it started raining.

(10)

Requesting the Prophet at his tomb

It is mentioned *Istiab* of Ibne Abde Barr that when there was a famine during the reign of Umar, a person from Muslims - Baihaqi has written that he was a companion of Prophet - Bilal bin Harith came to the grave of Prophet and said:

"O Messenger of Allah (s), please pray for rain as your people are dying."

No one objected.

(11)

Nabigha Joadi begs at the tomb of Prophet

During the period of Uthman, when agents of the government were very harsh against Nabigha Joadi, he composed some verses, saying:

"O tomb of Prophet and his two companions. We beg to you."

Now, this Nabigha was a very respected companion of Prophet.

(12)

Abdullah Ibne Umar pleads to Messenger of Allah (s)

It is mentioned in *Shifa* of Qadi Ayaz that once Abdullah Ibne Umar was afflicted with a particular malady in his leg. Someone suggested him to beseech to one, who was most special to him. He said:

"O Muhammad!"

As soon as he mentioned this, his pain disappeared.

(12)

Uthman bin Hunayf is advised seeking mediation (*Tawassul*)

Baihaqi and Abu Nuaim have mentioned in *Kitabul Marifah* that Sahal bin Hunayf said that a man used to visit the third caliph for some need and the latter did not pay attention to him. He mentioned this to Uthman bin Hunayf.

He said: Go and make ablution. Then go to the Masjid and pray two units of Prayer. Then say: O God, I beseech You and I turn to You, through Muhammad, Your Messenger, the Prophet of mercy. O Muhammad, I turn to my Lord through you that

may this need be fulfilled. After that mention your need.

He did this and then he went to the house of Uthman bin Affan. The sentry took him to Uthman. Uthman seated him with respect and asked: “Tell me, what do you want?”

Then he fulfilled that need.

(14)

Seeking cure through the mediation of Prophet

In *Sahih Muslim*, it is narrated from Asma binte Abu Bakr that she removed the robe of Holy Prophet (s) and said: This was in the possession of Ayesha and Messenger of Allah (s) used to wear it. Now, we wash it and give water for patients to drink and seek cure through it.

Ibne Qayyim, a Wahabi leader has also mentioned this in his *Zaadul Maad*.

(15)

Tawassul of Abdullah Ibne Zubair

Ibne Khallikan has mentioned the traditional report of Shobi:

I witnessed a strange incident. We were present in the courtyard of Kaaba: I, Abdullah Ibne Umar, Abdullah Ibne Zubair, Musab Ibne Zubair, Abdul Malik bin Marwan. After the Prayer, all said: “One of you get up and go to Rukne Yamani, hold it and pray to God; mention your need. It would definitely be accepted.”

All said: “O Abdullah Ibne Zubair arise, as you are the first to be born after migration.”

He arose and holding Rukne Yamani said:

“O God, You are great. Hope can only be reposed in You for the greatest of needs. I beg You through sanctity of Your Arsh, sanctity of Your face and through sanctity of Your

Prophet; that don’t make me die till I become the king of Hijaz and people greet me as caliph.”

All the above mentioned instances are about seeking mediation after passing away of His Eminence. So it cannot be said that there is no problem in seeking mediation from Prophet during his lifetime and it should not be after his passing away!

Apart from this, in what is included in polytheism, there is no difference of life or death of anyone. So the passing away of Prophet is not death of ordinary people. On the contrary, after this apparent death also, he listens and replies. This is not the occasion of details, but briefly we state that it is proved through Quran that martyrs are alive. And the rank of Messenger of Allah (s) near Almighty Allah is many times higher than that of the martyrs.

There is report of Abu Darda that Messenger of Allah (s) said:

“Invoke blessings upon me on Fridays; that day angels are present and no one would invoke blessings upon me, but that his Durood would be presented to me.”

[The narrator says] “I asked: After your passing away as well?”

He replied: “Yes, after my passing away also. Indeed, Allah has deemed it unlawful for earth to decompose bodies of prophets. The prophet remains alive and is granted sustenance.”

Hafiz Ibne Majah has narrated this in his *Sunan*, and there are many traditions of this same matter, which are mentioned in *Khasais Kubra Suyuti* and *Dalailun Nubuwwah*.

Muhaddith Sindi has also mentioned in his gloss on *Sunan Ibne Majah* that one should not doubt this, because it is mentioned about martyrs in Holy Quran; what to say about prophets?

Some traditions are also present regarding life of prophets. Among them being that His Eminence saw Musa (a) praying in

his grave.

Now, when life of Prophet is proved, in this life of his, traditions regarding Tawassul are also proved.

Qastalani has mentioned in *Mawahibe Ladunniya* that during the lifetime of His Eminence and also after his passing away, there are so many testimonies of seeking mediation from His Eminence that they cannot be calculated.

Senior companions and scholars did not regard it objectionable to visit the grave of Prophet and to supplicate there. Thus, Allamah Shamsuddin Jazari has mentioned nice words in *Hisne Haseen* that:

"If supplications are not accepted at the grave of Holy Prophet (s), where would they be accepted?"

Shah Abdul Haqq Dehlavi has mentioned in his book, *Jazbul Quloob* that:

"Fulfillment of aims and in realization of extraordinary benefits, the incident mentioned about needy and poor supplicating at the holy tomb of His Eminence are numerous."

In *Shifa*, Qadi Ayaz has recorded the dialogue of Imam Malik with the Abbaside caliph, Abu Ja'far Mansur Dawaniqi; that the caliph asked him:

"Should I face the Prayer direction (*Qibla*) or turn my face to the blessed face?"

Imam Malik said: "How would you turn away from His Eminence, while he is also your medium from the side of Allah and of your father, Hazrat Adam as well?"

Our accomplished contemporary, Sayyid Ibrahim Rawi Rufai has in *Auraaqe Baghdadiya* narrated from Rabli that he has written in *Adaabe Ziyarat* that:

Then one should come to the holy tomb and facing the grave of His Eminence, keeping ones back to the Qibla, stand at a distance of four hand and look at a lower part one is facing and

present salutations, because it is mentioned in traditions that 'I would reply to one, who greets me.' And not to raise the voice in salutation as commanded during lifetime of Prophet. In the end, he should come to the face of His Eminence and seek mediation from him and request him to intercede in the court of God.

It is proved from the testimonies mentioned above that to seek auspiciousness through anything related to His Eminence (s) was lawful in view of companions, companions of companions and scholars.

It is mentioned regarding Abdullah Ibne Umar that he used to roam about in search of relics of His Eminence and wherever His Eminence had prayed, even once during his lifetime, he used to go pray there and Masjids were constructed on those same places. Samhudi has mentioned this in *Wafa*.

Ibne Qayyim in his *Zaadul Maad*, under the account of Ismail and Hajra, has mentioned with emphasis that remoteness of Ibrahim and his son, Ismail from their hometown and willingness for loneliness and sacrifice; all this resulted in the fact that their relics and their footprints became places for worship for believers and they entered the rituals of Hajj till Judgment Day.

Now, when relics of Ismail and Hajra, because they bore difficulties on way of God, became worthy to be places of worship, then the being, who is superior to all prophets and who said: No prophet received so much distress as I did. Would his relics not be worthy to be honored and respected?

It is a fact that by relating to a higher being, greatness is created in something else. Thus, it is mentioned in *Khasais Kubra* of Suyuti in the account of ascension in the words of Prophet that:

"I set out and Jibraeel was with me. Upon reaching a spot, he said: Alight and pray here. When I did that he said: Do you know where you prayed? This is Tayyaba where you would migrate to. After that I set out and then he said: Alight and pray

here. This is Mt. Seena where Almighty Allah conversed with Musa. I set out again and he said: Alight and pray, this is Bethlehem, where Isa (a) was born."

Now, every owner of conscience can decide that since the birth place of Isa (a) is so worthy that Prayer is recited there; is the birth place of the seal of prophets worthy of being demolished, as the Wahabis did?

In addition to that is the respect and honor of His Eminence and reverence of things associated with His Eminence and to regard them as auspicious, whose excessive evidences are present in the statements of companions and righteous ancestor.

It is narrated from Abu Amr Shaibani that: I interacted with Ibne Masud for a year and whenever he said: The Messenger of Allah (s) said, there was a trembling in his body.

It is mentioned in *Tadkiratus Saame wal Mutakallim* of Shaykh Badruddin bin Ibrahim bin Saadullah Ibne Jama-a Kanani (d. 733 A.H.), published by Matbua Dairtaul Maarif, Hyderabad, 1353 A.H. that when the Holy Prophet (s) was mentioned in the presence of Imam Ja'far Sadiq (a), his face became yellow.

In that same book, it is written about Imam Malik that when the Holy Prophet (s) was mentioned before him, his complexion changed, and he used to bow down.

In *Adabul Imla wal Istimla* [Bareilly, 1953 A.D.] of Abdul Karim Samani, it is narrated from Yahya bin Bukair that when Malik used to read and compare traditions of *Muwattah* [collection of Prophet's traditions], he used to be fully dressed along with the turban and he kept his head bowed; and till he did not conclude inscribing those traditions, he didn't even scratch his head or blew his nose etc. This was due to the respect and honor of Prophet.

In the same book, Moin bin Isa Warraq is reported to have said that when Malik sat to narrate traditions, he performed the ritual bath (*Ghusl*) and perfume himself. If someone raised the

voice in the gathering, he was angry and he said: The creator has said that you must not raise your voice before the Prophet, today at the time of narration of traditions of Prophet, he would be like one, who raised his voice over his voice.

Also, Nawab Siddiq Hasan Khan Kanuji has written that:

Imam Malik walked barefooted in Medina, so that perhaps some part of the dust may come in contact with his body on which Messenger of Allah (s) has walked; and due to respect of His Eminence, he never traveled mounted in Medina. He used to say:

"I am ashamed of traveling mounted on the ground, on which Holy Prophet (s) is buried."

Kissing is a kind of according respect, against which Wahabi people act with great severity; but for that not only silent approval of Holy Prophet (s) is present; rather his clear permission is there; and after him practice of righteous ancestors is also proved.

Thus, in *Adabul Imla wal Istimla*, Abdur Rahman bin Kaab bin Malik has narrated from his father that: When I came to His Eminence and kissed both his hands and knees.

In Shaykh Muhiuddin Ibne Arabi's *Mahaziratul Abrar*, it is narrated from Ibne Yazid from his father that a Bedouin came to Prophet and asked him to show him a miracle. After witnessing that miracle, he said:

"O Messenger of Allah (s), permit me to kiss your hands and feet."

He allowed that. Then he said:

"Now, permit me to prostrate to you."

His Eminence said: "No, no one is allowed to prostrate before anyone."

Kissing is due to respect as well as due to love. In any case, to label it as polytheism or to deem it as prohibited are both

wrong.

It is mentioned in *Isabah* of Hafiz Ibne Hajar that Messenger of Allah (s) himself kissed the corpse of Uthman bin Mazun (r.a.) and at that time, he was weeping.

After the passing away of Messenger of Allah (s), it has been practice of Muslims to kiss the chamber of Prophet, the holy tomb and other related things; and scholars approved all these things.

Thus, regarding Ibrahim Harbi, a special companion of Ahmad bin Hanbal, Shaykh Mansur Hanbali has written in *Hashiya Iqna* that he said:

"It is recommended to kiss the chamber of Prophet."

A person brought a sandal to Mahdi Abbaside claiming that it was worn by Messenger of Allah (s). He says: "I am sure this man is a liar, this has not even touched the blessed feet of Prophet."

Yet he stood up and touched it to his eyes, so that ordinary people may not accuse him of not according respect to sandals of Prophet.

Shaykh Ibne Arabi has mentioned this incident in *Mahaziratul Abrar*. It is clear from it that honoring things attributed to Prophet was believed in by majority of Muslims.

Touching is also a form of according respect and obtaining auspiciousness; whether one touches the blessed body of Prophet or to request him to pass his hand over something. Occurrence of both things is proved from permission of Messenger of Allah (s) and through his own conduct.

Hafiz Ibne Hajar Asqalani has written in *Isabah* that a delegation of Bani Bakar came to Holy Prophet (s) led by Muawiyah bin Thawr bin Ubadah aged a hundred years. All of them embraced Islam and at the time of departure, Muawiyah requested to be allowed touch the Prophet and seek auspiciousness. His Eminence permitted him. Then he said:

“This son of mine, Bushr is very obedient. Please pass your hand over his face.”

His Eminence passed his hand over his face.

It is known from Sihah books of Ahle Sunnat, as mentioned in *Sahih Muslim* that after having his blessed hair cut, His Eminence ordered Abu Talha Ansari to distribute the strands of hair among people.

It is mentioned in *Mahazaratul Awail* that Abu Talha distributed the hair under instructions of Prophet (s) so that they may remain with the companions for auspiciousness.

It is mentioned *Jama Bainas Sahihain* quoting from Abdullah bin Mohib that: My family sent me along with a bowl of water to Umme Salma, wife of Prophet. She brought out a silver vessel containing some strands of the hair of Holy Prophet (s). She dropped some strands in that bowl. And whenever someone was sick, she used to drop some strands in water and gave the patient to drink it. The narrator says: When I peered in the bowl, I saw some golden hair.

In *Shifa,* Qadi Ayaz has written among the miracles and auspiciousness of His Eminence that some strands of hair of His Eminence were present in the cap of Khalid bin Walid, due to which he won every battle.

In *Sahih Bukhari,* it is narrated from Ibne Sireen that he said to Ubaidah: “We have some strands of hair, which we received from Anas or his family members.” He said: “If I had one strand of those hair, it would be better for me than the whole world and whatever it contains.”

In the same way, whatever was related to Holy Prophet (s), has always been regarded as auspicious and holy. Thus, it is mentioned in *Shifa* of Qadi Ayaz that Abdullah Ibne Umar used to place his hand on the pulpit of Prophet and pass it over his face for seeking auspiciousness.

It is mentioned in *Isabah* of Hafiz Ibne Hajar that when Yazid bin Aswad was in his last moments and Wathila bin Asqa

companion of Prophet came to him, he took his hand and rubbed it on his face and placed it on his chest and remarked: It is that hand, which has touched the blessed hand of Prophet.

It is narrated from Umme Salim in *Musnad Ahmad* that His Eminence had water from a water skin in his place. The mouth of that water skin, which had touched the mouth of His Eminence, was cut out and stored for seeking auspiciousness from it. A similar incident is recorded by Ibne Majah and Tirmidhi regarding Kabsha Ansariya. Tirmidhi says that the report is good and authentic.

In *Jama Bainas Sahihain*, it is narrated about Sahal bin Saad, the companion that he asked and obtained a sheet from Holy Prophet (s) and when people inquired, he said: "I obtained it that it may serve as my shroud and that way I may remain secure from chastisement of grave."

It is mentioned in *Shifa* of Qadi Ayaz that companions of Messenger of Allah (s) used to acquire his relics at very high prices.

So far we mentioned as many testimonies as are sufficient to prove our point.

In spite of this, Wahabis include themselves in Ahle Sunnat and their co-religionists, who are present in India, call themselves Ahle Hadith. But their school, which is opposed to seeking mediation (*Tawassul*) of Prophet and according respect to his relic and things related to him, is against Sunnah and wrong from the aspect of traditions also.

Chapter Three: Wahabi belief regarding saints and holy personalities

Ibne Abdul Wahhab severely denies their greatness and any kind of precedence; and he believed that to seek mediation from anyone of them and to supplicate Almighty Allah through them, is akin to regarding them as God, and making someone as partner in His worship.

He and his followers have explained all this in detail. From them the matter of some writings is presented here to explain their viewpoints fully. Then we would refute each of their statements.

Ibne Abdul Wahhab himself in his book of *Al-Tauheed*, after quoting verses of Quran regarding monotheism, has refuted polytheists, who worship other gods.

"This polytheism, which is intended in these verses and in similar verses, includes polytheism of those, who worship, graves, angels, prophets and righteous persons. This was the polytheism of Jahiliyya Arabs to destroy which Prophet Muhammad (s.a.w.s) was sent. They used to supplicate idols, seek refuge with them and ask from them.

They regarded them as means to reach Almighty Allah as is mentioned in numerous verses of Holy Quran. Although they did not regard them as creator of the sky, earth or even a single particle; but since they worshipped them, they were declared as polytheists. In the same way are those, who seek mediation of saints and righteous persons, and those, who supplicate them."

The basic error in this theory is that visitors of tombs and those, who accord respect to saints and proximate ones of God, are described as worshipping the graves. For this it is needed to

understand what worship means.

'Worship' is not some particular act, on the contrary, it is an act performed regarding someone as God and done with that intention. So, bowing of children to their parents, bowing of ignorant before scholars, bowing of common people before Sayyids and bowing of any lowly person before his senior is not worship.

But bowing of Majus before the fire and bowing of idolaters before idols, is worship.

This shows that polytheism is not related to the method of any act, it is connected to belief of divinity. It is possible that someone may be bowed to, but it is not regarded as worship; and it is possible that one may only gesture with ones glance and it may construe worship.

Since polytheists regarded their idols as god, they said: We worship them. [We do not worship them, except that they make us proximate to Allah] But the Muslim, who honor Prophet or something proximate to God, if they are asked, they would say:

"We don't worship them. We worship Allah. Though we respect and honor them."

This makes the difference between Muslims and those polytheists clear.

Such respect and honor cannot be polytheism, whereas for the parents, Almighty Allah Himself ordered to lower shoulders before them; if this is not command for respect, what is it?

And He said:

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

"That (shall be so); and whoever respects the signs of

Allah, this surely is (the outcome) of the piety of hearts.” (Surah Hajj 22:32)

He said about honoring the sanctities of God and ordered the Prophet:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

“And be humble to him who follows you of the believers.” (Surah Shoara 26:215)

Most important is that Almighty Allah ordered the proximate angels to prostrate before Adam, father of humanity and Iblees was thrown out and cursed for not prostrating.

It is mentioned in Surah Yusuf that Prophet Yusuf had a dream that eleven stars, sun and moon were prostrating towards him; then its interpretation was realized when he seated his father, a divine prophet, Yaqub (a) and his mother on a high throne, they and his other brothers numbering eleven, prostrated before him.

In Islamic Shariah, invalidity of prostrating for anyone other than God is a legal command; but its lawfulness and occurrence in previous Shariats definitely proves that it is not polytheism, because all prophets are united in principles of religion; something which is included in polytheism, it cannot be lawful in any Shariat.

All this proves without any doubt that every according of respect is not worship. The basis or worship is on regarding as God; and those Muslims, who accord honor to prophets, saints and righteous, they never imagine them to be God. On the contrary, they definitely know from the depths of the heart that they are servants of God, who spent their whole life in worship and obedience of God, and presented sacrifices in His way all their life; that is why they are worthy of our respect and honor.

So, this respect in fact is respect of God, which is true

monotheism. And this respect of other than Allah, which is under the view of special attribution to God, is respect of those persons, but it is not their worship. On the contrary, it is the worship of one to whom it is dedicated.

Moreover, supplications are not directly addressed to them that we regard them sufficient for answering our prayers being needless of Allah.

On the contrary, it mean that those, who obtained proximity in the divine court due to their obedience and worship, they should pray for fulfillment of our supplications.

It is recorded for general believers that sometimes supplication of one is accepted in favor of other and since we regard them alive, as is clearly mentioned in Quran regarding martyrs, and what we address them and seek help.

It also means that they plead on our behalf in the divine court or themselves help with permission of God.

In this way attribution of act of God to someone other than Allah is proved from Holy Quran like giving of death is the act of God, but it is mentioned:

Allah gives death to the souls at the time of their death and in another place, it is attributed to the angel of death. It is said:

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

"Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back." (Surah Sajdah 32:11)

Thirdly, it is attributed to angels under control of the angel of death. It is said:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ

"Surely (as for) those whom the angels cause to die while they are unjust to their souls…" (Surah Nisa 4:97)

Similarly, if the attribution of sustenance or children is to someone else, there is no problem in it, whereas the sayer should believe that the actual giver is Almighty Allah; and if they bestow, it is through His command, or through recommendation in His court.

In *Sunan Abu Dawood*, it is narrated from Khabir bin Mutim that a Bedouin came to Holy Prophet (s) and described the conditions of famine and his aim was that His Eminence should pray for rain. But he said: We make Almighty Allah recommend to you and seek your intercession in the court of God.

On the first statement, His Eminence glorified Almighty Allah a number of times and said: His being is much higher than that He should be presented to someone for intercession. This shows that he did not object against the statement: You recommend in the court of Allah.

Yes, one, who deems those personalities to be equal to Allah (refuge of Allah!) and in comparison to God, believe them to be effective and answerer of supplications, we also regard him polytheist.

The opinion of Ibne Abdul Wahhab was:

Whatever is the conduct of Muslims towards saints and righteous persons, same was the conduct of the polytheists.

It is not correct in view of Quran as it is proved from Quran that used to refer to their idols as 'god'; that is why they regarded themselves needless of worshipping God. Thus, it is mentioned in Quran that they said regarding the Prophet:

'He is deviating us from our gods.'

It is mentioned Surah Saffat that they say:

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

"And to say: What! shall we indeed give up our gods for the sake of a mad poet?" (Surah Saffat 37:36)

After that it is mentioned in Surah Qasas:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۘ لَا إِلَٰهَ إِلَّا هُوَ

"And call not with Allah any other god; there is no god but He…" (Surah Qasas 28:88)

It is mentioned in Surah Shoara in the words of the folks of Hell that they would tell their deities:

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

"When we made you equal to the Lord of the worlds;" (Surah Shoara 26:98)

It is mentioned Surah Ahqaf that they said:

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا

"They said: Have you come to us to turn us away from our gods…" (Surah Ahqaf 46:22)

It is mentioned Surah Nuh that:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

"And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr." (Surah Nuh 71:23)

It is mentioned Surah Hud that:

وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا

"And we are not going to desert our gods…" (Surah Hud 11:53)

Then is the verse:

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

"We cannot say aught but that some of our gods have smitten you with evil." (Surah Hud 11:54)

Almighty Allah Himself has said:

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ

"So their gods whom they called upon besides Allah did not avail them aught…" (Surah Hud 11:101)

And it is mentioned in Surah Hijr:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ

"Surely We will suffice you against the scoffers, Those who set up another god with Allah." (Surah Hijr 15:95-96)

It is mentioned Surah Bani Israel that:

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

"Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power." (Surah Isra 17:42)

It is mentioned Surah Maryam that:

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

"And they have taken gods besides Allah, that they should be to them a source of strength; By no means! They shall soon deny their worshipping them, and they shall be adversaries to them." (Surah Maryam 19:81-82)

It is mentioned Surah Anbiya in their words that:

أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ

"Is this he who speaks of your gods?" (Surah Anbiya

21:36)

Then it is mentioned that when Prophet Ibrahim (a) broke the idols…

قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾

"They said: Who has done this to our gods? Most surely he is one of the unjust." (Surah Anbiya 21:59)

Then it is mentioned:

قَالُوا أَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

"They said: Have you done this to our gods, O Ibrahim?" (Surah Anbiya 21:62)

Then it is said:

قَالُوا حَرِّقُوهُ وَانْصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

"They said: Burn him and help your gods, if you are going to do (anything)." (Surah Anbiya 21:68)

And it is mentioned in Surah Furqan that:

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

"And they have taken besides Him gods, who do not create anything while they are themselves created…" (Surah Furqan 25:3)

It is clear from all this that those polytheists described their idols as 'gods'. As opposed to this, if a Muslim, who accords

respect to Holy Prophet (s) or saints, is asked: Do you regard them as god, and do you worship them? He would never admit to it; on the contrary, he would vehemently deny it. This makes the difference between polytheists and those Muslims clear.

To say regarding Muslims that their Prayer and fasting etc, is all to deceive the public; and they conceal their polytheism in the skirt of Islam. As opposed to this, can anyone say with a lofty claim that Prayer, fasting and Hajj etc. of the Najdi Wahabis is only for show off and they have no relation to facts, whereas they are deniers of the greatness of that Prophet, at whose behest they learnt all these things.

It is clear that to label each other in this manner has no aspect of scholarly debate; so to write more upon it would be waste of time.

Chapter Four: Wahabi belief regarding the Muslims of the world

Wahabis regard all the people of the world, other than themselves, to be infidels and polytheists. In his *Tarikh Najd*, Alusi has quoted a long statement of an important Wahabi scholar, Shaykh Abdul Latif bin Abdur Rahman Ibne Muhammad bin Abdul Wahhab, which shows what their accusations are upon all the Muslims of the world.

For example, instead of loving Allah they love someone or something other than Allah; whereas those who are affectionate to progeny of Prophet or other saints and proximate ones, are not loving in opposition to Allah; on the contrary, it is for the sake of Allah; or it is because they performed feats for His sake and presented sacrifices in His way.

Such a love is having the position of religious duty. Thus, love for near kindred is demanded in verse of Mawaddah, calling it as recompense of prophethood.

So one, who deviates from this love, has not fulfilled the right of Prophet and it is mentioned in one place that those, who have faith and perform good deeds, for them Almighty Allah fixes a love. That is makes that love binding and it is mentioned in the words of His Eminence Ibrahim (a) that:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ

"O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them…" (Surah Ibrahim 14:37)

And it is mentioned in Surah Baraat that:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ

"Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command (chastisement)." (Surah Taubah 9:24)

Here, along with God, the Prophet is mentioned in the position of love.

It is narrated from Anas that Messenger of Allah (s) said: "None of you can be a true believer till I am not dear to him than his father, sons and everyone else."

Both Bukhari and Muslim have quoted this tradition and in *Sunan Ibne Majah*, it is narrated from Abbas bin Abdul Muttalib that:

Messenger of Allah (s) said: By Allah, faith cannot enter the heart of anyone till one doesn't love my Ahle Bayt for the sake of God and due to my proximity.

His Eminence said regarding Ali (a) on the day of Khyber: "Tomorrow, I will give the standard to one, whom Allah and

Prophet love and who loves God and Prophet."

Both Bukhari and Muslim have recorded this. Also, he addressed Ali (a):

"O Ali, love for you is faith, and hatred towards you is denial and hypocrisy."

There are numerous similar traditions.

Now, those, who include love for Prophet in causes of polytheism, it is obviously clear that they don't have an iota of love for Prophet and his progeny. After which, according to declaration of Prophet, their being deprived of faith is clear. But those, who are true believers, they regard love for him to be a sacred duty.

The statement of commentator of *Kitabut Tauheed* of Ibne Abdul Wahhab that they love him more than they love Allah and spend as much in his way, whose not even one-tenth is spent in way of Allah, is absolutely false. On the contrary, they love them due to love for Allah and whatever they spent on them, it is also for pleasing Almighty Allah.

What is amazing is that these people declare Muslims as disbelievers due to their visiting tombs, spending in charitable ways on their behalf, and on the basis of seeking mediation. And their great imam, Fakhruddin Razi include these among things on which the people of all religions have consensus and which is the demand of human nature.

Thus, in *Tafsir Kabir*, he writes under the verse:

"And they ask you about the soul." (Surah Isra 17:85)

He writes under the evidences of survival of soul:

"The tenth proof is that India, Rome, Arabs and Persians and people of all world religions, whether Jews, Christians,

Majus or Muslims, all spend in charity for their deceased, pray for their well being and visit their graves. If all of them did not think that they have some sort of life after death, this act of theirs would have been waste. Their consensus on this is proof that in a natural way without any difference, they believe that actual human being is something other than this body and that part has not died with the death of this body."

Its proof is also available from the traditions of Prophet. Thus, it is narrated in *Sahih Muslim* that:

"It is very meritorious to along with your prayers, you pray for your parents as well and along with your fasts, fast for your parents as well."

When Ibrahim bin Isa Taliqani inquired from Abdullah bin Mubarak regarding this tradition, he said: "There is defect in the authorities of this tradition, but there is no dispute regarding charity on behalf of the deceased."

In *Mahaziraul Abrar* of Ibne Arabi, in two places in the first and the second volume it is narrated from Anas bin Malik that:

"Charity on behalf of deceased is taken by angels in form of divine bounty to their graves and they announce: This is a gift sent for you."

The Wahabi imagination that these people love them after considering them God, and bow down and repose hope in them, in this the first part: that they regard them as God, is absolutely wrong.

Yes, they love them regarding which explanation was given.

As regards bowing down, it is correct, but bowing to the inmate of tomb, is in fact bowing to God and not to personally to those persons and hope is reposed in Allah through their mediation and not from them directly.

Regarding fear and hope, explanation of Imam Abu Hanifah

Noman bin Thabit is mentioned in the book of *Al-Alim wa Mutallim*. The query of student is: One, who fears someone or reposes hope in him, is he a disbeliever? The reply that the scholar gave was:

"Hope and fear is having two aspects: one is that if a person hopes from someone, or fears him, thinking that leaving Allah, he himself is having power to convey some harm or benefit, then he is a disbeliever.

The second aspect is that he has hope in someone or fears someone, hoping for good or fearing trial from Allah; that perhaps Allah would convey good to through him or send some calamity upon me through his hands or take away some bounty, such a person would not be a disbeliever; because a father also reposes hope in his son: that he would benefit him. And some people repose hope in his beast of burden that it would convey him to his destination. He hopes from his neighbor that he would benefit him; and hopes from the ruler that he would respond to his entreaty.

All these things do not make one a disbeliever, because one has in mind that the actual center of benefit and harm is Almighty Allah, but He might assist me through the son, or help me through that ruler: therefore, such a person is not a disbeliever.

In the same way, fear in Holy Quran is in words of Prophet Musa (a) that: I fear that they might eliminate me. So, it becomes clear that fearing someone on the basis of apparent causes is also not disbelief."

To say that these people have left Almighty Allah and are asking others: thus, it was explained previously that they do not supplicate anyone personally; on the contrary, they pray for him from the court of Allah; or if He permits, help him with the power given by Allah. Apart from that they supplicate through their mediation in the court of Allah.

Evidences of seeking mediation of Holy Prophet (s) were

mentioned in chapter of Wahabi belief. Some additional evidences are presented here:

It is narrated from Abu Saeed Khudri in *Sunan Ibne Majah* that:

Holy Prophet (s) said: "Anyone, who leaves his house for *Salat* and recites in this state the following *Dua*, he will meet the mercy of Allah and one thousand angels will seek forgiveness for him."

اللهم إني أسئلك بحق السائلين عليك وأسئلك بحق ممشاي هذا فإني لم اخرُج اشراً ولا بطراً ولا رياء ولا سُمعة وخرجت إتقاء سخطك وابتغاء مرضاتك فاسئلك ان تعيذني من النار وان تغفر لي ذنوبي إنه لا يغفر الذنوب إلا أنت.

"O God I ask Thee by the right of the questioners and by the honor of the steps which I take in Thy direction, I have not left the house for the purpose of disobedience or recreation or hypocrisy. I have left for keeping away from Thy anger and achieving Thy satisfaction. I ask Thee to keep me away from the Fire and forgive my sins for nobody forgives the sins, except Thee."

Hafiz Jalaluddin Suyuti has also mentioned this in *Jami Kabir*.

In *Amalul Yaum wal Lailata*, Hafiz Abu Nuaim Isfahani has mentioned the report of Abu Saeed Khudri that:

"When the Messenger of Allah (s) came out for Prayer, he used to say: O God, I ask You through the right of those, who beseech You and through the right of my coming out with the intention that I have not come out for personal whims nor to show off. I have come out seeking Your pleasure and to be

secure from Your displeasure. So I beseech You to keep me secure from the fire of Hell and to admit me in Paradise."

Suyuti has also narrated this from Abu Saeed Khudri in the book of *Dawaat*.

Muslim elders in past also sought mediation. Thus, Hafiz Ibne Hajar Asqalani in his book, *Khairate Hasaan fee Manaqibal Imam Abi Hanifah al-Noman*, says in the twenty-fifth section that:

"When Imam Shafei was in Baghdad, he used to come to the tomb of Imam Abu Hanifah, salute him and seek his mediation for fulfillment of his supplications."

Allamah Ibne Hajar Makki has mentioned the couplets of Imam Shafei, that he composed to address Ahle Bayt of Prophet as follows:

"Progeny of Prophet are my means and channels to that court. Through them, I hope that I would be given the scroll of my deeds in my right hand tomorrow on Judgment Day."

In the discussion of seeking mediation of Prophet, we had mentioned how Umar requested Abbas, uncle of Prophet to pray for rain.

Here we would like to add that Ibne Athir Jazari has written in *Usdul Ghaba* that:

When there was a severe famine, Umar bin Khattab prayed for rain through the mediation of Abbas and Almighty Allah sent down the rain of mercy. At that point, Umar said: By God, this is mediation towards Allah and this is a rank in His court.

Hassan bin Thabit composed couplets regarding this:

When there was continuous drought, all prayed to Allah and the cloud rained water through auspiciousness of the face of Abbas. Uncle of Prophet and brother of his father and one, who, excluding others is his inheritor. Through him Almighty Allah revived these lands and they became fresh once more. When there was rain, people touched the hands of Abbas and rubbed

their faces saying: Congratulations to you, O provider of water to the two sanctuaries.”

In the report of Hafiz Ibne Hajar, it is mentioned in the words of Ibne Abbas that: Umar said in supplication: O God, we beseech You for rain through the uncle of our Prophet and present his white beard for intercession.

Thus, it is wrong to attack righteous and pious persons, who seek mediation from proximate ones of God through a verse meant for polytheists. As Ibne Abdul Wahhab has mentioned in *Kitabut Tauheed*: ‘This is refutation of those polytheists, who pray to righteous persons and this is a great polytheism’, although as compared to that Almighty Allah says in Surah Maidah:

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

“And seek means of nearness to Him…” (Surah Maidah 5:35)

Ignoring this to regard seeking mediation as polytheism would entail Umar Farooq to be infidel and polytheist due to the statement he issued regarding Abbas (r.a.) that: Indeed, he is a means for the court of Allah and he commands a special rank near Allah.

The fact is that polytheists were condemned for seeking mediation, because they sought mediation through things not worthy of seeking mediation; that is lifeless idols of stones; as Almighty Allah has not ordered according respect to them and to seek mediation through them.

That is why it is mentioned in some places that they call such entities for whom Almighty Allah has not sent any evidence. But those who seek proximity in His court through goodness of act and obedience and worship, their respect and honor is recommended through Almighty Allah Himself. Therefore, how seeking their mediation can be polytheism?

Thus, among the Muslims, during every period, seeking mediation from the righteous and proximate ones, and attending their tombs and supplicating as means of fulfillment of needs was regularly practiced among the past Muslims.

In *Isabah* of Hafiz Ibne Hajar, it is mentioned in the account of Abdur Rahman bin Rabia bin Kaab that Umar appointed him as governor on Baabul Abwaab. Then sent him to fight the Turks and he was buried in Turkistan. The people of that place till date pray for rain through his tomb.

It is mentioned in the account of Yazid bin Aswad that Sulaym bin Aamir said: There was a famine in Damascus. Muawiyah supplicated for rain through mediation of Yazid bin Aswad, which brought rain.

Shaykh Ibne Arabi has written in *Mahaziratul Abrar* that Ali bin Amr Katib mentioned in *Qurtuba* that Abul Qasim Ibne Bashkwal Muhaddith recited to me these couplets of Abu Saeed bin Fazil and his tomb is as famous in Qurtuba for fulfillment of supplications as tomb of Maroof Karkhi is in Baghdad

Mufti Muhammad Reza Ansari has written in his *Bani Darse Nizami*, an account of Mulla Nizamuddin Firangi Mahli that Maulana Inayatullah Firangi Mahli says:

The holy tomb at this time also is beneficial for one and all and especially a prescription for patients of knowledge. It is famous that one, who is unable to understand the matter of some book, he should visit the tomb with the open book and focus his attention on spirituality of Hazrat. He would immediately understand the meaning. It is proven effective.[1]

Among the Shia generally and in some Ahle Sunnat also, it is the practice that when one stumbles, one exclaims: Yaa Ali, and does not suffer a fall. As I mentioned in *Safarnama Hajj*, when in Medina Munawwara I stumbled and was about to fall, a

---

[1] *Tazkirah Ulama Firangi Mahal*, Pg. 181.

voice came from a shop: ‘O Messenger of Allah,’ and I did not suffer a fall.

In fact, there is no difference in saying ‘O Messenger of Allah’ or ‘O Ali’. According to Wahabi sect both are polytheism.

Among majority of Ahle Sunnat, there is custom of saying: ‘O Shaykh Abdul Qadir’.

Mufti Muhammad Reza Ansari has mentioned in the same book that Mulla Nizamuddin said to some people, who came to him to pray for them:

“From among you whoever is more religious, he should repeat: *Yaa Shaykh Abdul Qadir Shayun lillah*[1] as much as possible.”

Then he says in its footnote:

Regarding justification of this recitation and absence of justification there is difference of opinion among Muslim scholars. Some prohibit its recitation. Around a hundred years ago, a person sought verdict from scholars in this regard and they included Maulana Rashid Gangohi Deobandi also. He did not prohibit this recitation completely.

Replies of those scholars are published in book form. The title of the book is *Fatwa Jawaz Yaa Shaykh Abdul Qadir Shayun lillah*.

Maulana Ashraf Ali Thanvi also permitted it. I have myself seen his written permission with Maulana Muhammad Wasiqul Yaqeen Sajjada Nasheen Kursi Zilla Barabanki and Maulana Muhammad Nasir Firangi Mahli [Hafid Mulla Nizamuddin].

To say that these Muslims stage a sit in at the tombs; then it is clear that if this sitting is for recitation of Quran, divine praise, supplications and good deeds, or to help those, who visit the

---

[1] O Shaykh Abdul Qadir help me for the sake of Allah.

grave, what is the problem in it? It is assisting in a good deed.

Another allegations leveled against these well-intentioned Muslims is that they kiss threshold of the shrines. But there is no evidence that is disbelief and polytheism. Whereas a general command is there to accord respect to divine signs and this kissing is a kind of according respect, whose command is present for Hajar-e-Aswad.

In addition to that there is no prohibition of kissing anything. So, it would remain in the general command of according respect and it was mentioned previously that Ayesha said that Messenger of Allah (s) kissed the corpse of Uthman bin Mazun and 'I saw tears of His Eminence flowing on his cheeks.' Shaykh Sulaiman Balkhi Qanduzi has mentioned this in *Yanabiul Mawaddah*.

It is narrated from both Ibne Abbas and Ayesha that Abu Bakr, the first caliph, after the passing away of His Eminence kissed the body of Prophet. Ibne Majah has mentioned this in his *Sunan*.

Regarding kissing of the grave is the tradition of Messenger of Allah (s) as mentioned in *Kifaya Shobi, Fatawae Gharaib, Matalibul Momineen* and *Khazanatur Riwaya* that there is no problem in kissing the grave of one's parents. It is so because a person came to the Prophet and said:

"O Messenger of Allah (s), I have sworn that I would kiss the threshold of Paradise and forehead of Hourul Ein; what should I do?"

His Eminence said: "Kiss the feet of your mother and forehead of your father."

He said: "O Messenger of Allah (s), what if my parents are not alive?"

He said: "Kiss their grave."

He asked: "What if I don't know the location of their grave?"

He said: “Draw two lines: one signifying grave of mother and another for grave of the father, and kiss them. Your oath would be fulfilled.”

Tamassuh means to touch and pass the hand over ones face. Wahabi people regard this lawful and recommended for Rukne Yamani.

In other places also, according to the general command of respect, practice of past scholars and on the basis of absence of legal prohibition, it should be regarded lawful and recommended.

It was mentioned previously in this book that when Umar prayed for rain through mediation of Abbas and it rained, people were doing *Tamassuh* with Abbas and saying:

“Congratulations to you, O provider of water to the two sanctuaries.”

It is mentioned *Shifa* of Qadi Ayaz that Abdullah Ibne Umar was seen placing his hand on that spot on the pulpit where Messenger of Allah (s) used to sit, and then touch his hand to his forehead.

Thus, if *Tamassuh* is heresy, then we would have to regard all those companions and companions of companions as disbelievers.

To say that these people regard themselves needful of those saints and proximate ones, without any doubt: it is necessary for every servant of God to regard himself as needful. And one, who considers himself needless, is a denier. Whereas it is mentioned in Surah Ahzab that:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

“O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.” (Surah Fatir 35:15)

And it is mentioned Surah Muhammad that:

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

“And Allah is Self-sufficient and you have need (of Him).” (Surah Muhammad 47:38)

There is needfulness of saints and righteous persons so that they may pray for us in the court of Almighty Allah. And a believer is needful of another believer so that he may pray for him; what to say regarding saints and proximate ones of divine court, the prophets, messenger and the Holy Imams (a)?

To say that we seek rain through them; regarding this evidences were mentioned before that there was a famine in Medina and they complained about it to Ayesha and she asked them to put a part of the tomb of the Prophet under the sky and it rained. Umar sought rain through the mediation of Abbas, uncle of the Prophet.

Also, that they call him in horrifying times as Tibrani has mentioned that His Eminence said: “When one of you lose something, or you are at a place where there is no helper, you should say: O servants of God, help me.”

It is mentioned in a report: “Come to help me. Because there are some servants of God, whom you do not see.”

To say that they request him for marriage of daughters etc. and trust him in important issues; all this is correct to the extent that they request them to pray for them and seek their help; but to seek forgiveness of sins from them is an audacious falsehood!

No believer ever requests them to forgive sins, on the contrary, he is hopeful of their intercession and seeks forgiveness in the court of Allah, the mighty and high through

their mediation.

Without any doubt, they believe that attachment to those Imams and proximate ones of God would make divine mercy attentive to them as is the tradition of Prophet regarding Ahle Bayt (a) that:

"The simile of my Ahle Bayt (a) is like that of the Ark of Nuh; whoever boarded it, was saved."

Regarding seeking of forgiveness as was mentioned in the discussion of seeking mediation (*Tawassul*), Almighty Allah has commanded in Quran that they should attend the court of Prophet and seek forgiveness there and after that the Prophet should seek forgiveness for them; then they should hope for divine forgiveness.

He also ordered the Prophet to seek forgiveness for believer men and women. In Surah Yusuf it is mentioned in the words of the sons of Yaqub (a) that they asked their father to seek forgiveness for them in the court of God and he promised that he would do that.

Ibrahim (a) promised his adopted father that he would seek forgiveness for him and then did so as promised. In the Holy Quran, in Surah Nuh it is mentioned in the supplication of Prophet Nuh (a):

"May God forgive the believer, who comes to my house."

To say that those Muslims, who pray to divine saints, do not have any imagination of God, is bad expectation from believers, on the contrary, it is allegation. How does he know what is present in the minds?

Every believer, who has even the least insight, knows that the true center for fulfillment of wishes is Allah, the mighty and high and all these saints and righteous have reached to this rank through His obedience. There is no other imagination in their minds.

Without any doubt, we don't have any personal knowledge

about the Sufi masters, neither do we intend to defend them, but it is thought that they also don't imagine this regarding their masters, *pirs* and *murshids*; that being needless of God, they are personally capable of conveying benefit and harm.

But their statement, which the Najdi scholar has mentioned that 'Allah has appointed an angel with every saint, who fulfills the wishes of supplicant', can be regarded as a baseless assertion; but not a basis of disbelief and polytheism.

Whereas it is absolutely correct that Almighty Allah has appointed angels in the universe for different functions. For example, Jibraeel is the trustee of divine revelation; Israfeel is there to blow the clarion, Malik is the keeper of Hell; Rizwan is the treasurer of Paradise; Israel is the angel of death etc.

Supposing if Allah appoints an angel at a particular spot to fulfill the needs of people, what is the problem? And this is not all opposed to those verses of Quran which imply that Allah fulfills the supplications, as was mentioned before that giving death was function of God, but in Holy Quran, on one occasion, it is attributed to the angel of death and on many occasions, attributed to angels.

Most of all, those Wahabis detested the centrality of the tombs of Ahle Bayt (a) in Iraq, due to hatred, which a group developed towards Ahle Bayt (a) after the Prophet.

So these people make allegations against devotees of Ahle Bayt (a) and exceed all limits in it; although one, who visits these shrines with purity of intention, he would see such examples of intention and worship that are not found anywhere else and if he listens to their salutations and Ziyarats, each of their words express divine monotheism and greatness.

For example, it is mentioned in the permission to enter the shrine of Amirul Momineen (a):

"There is no god, except Allah, He is alone and has no partner and I testify that Muhammad is His slave and messenger, who brought truth from Him and testified to his prophets. [till

the end of discussion].”

Similar words are present in all Ziyarats and supplications, which are recited on those shrines; and the two unit Prayer, which is recited after the Ziyarat, after which it is said:

“O Allah, I have offered these two units of Prayer as present from me to my master and chief: Your intimate servant, the brother of Your Messenger, the commander of the faithful and chief of Prophet’s successors; namely Ali the son of Abu Talib, may Allah’s blessings be upon him and his household. So, O Allah, (please do) send blessings upon Muhammad and the household of Muhammad, accept that prayer from me and confer upon me the reward that You give to the good-doers. O Allah, to You have I offered prayer, genuflected and prostrated myself; to You alone, without associating anyone with You, because prayers, genuflections, and prostrations are submitted to none save You, because You are Allah; there is no god save You. O Allah, please, (please do) bless Muhammad and the household of Muhammad, admit my visit and respond to my requests in the name of Muhammad and his household – the immaculate ones.”

Similar permissions are sought at all shrines.

So, it is clear that by attending those holy tombs, bases of monotheism are strengthened. It leads to unity of Muslims and imaginations of disbelief and apostasy are expelled.

Allegations made against it would be recompensed by Almighty Allah, as through it blood has been shed of so many innocent people and so many dishonored by Wahabism.

Nawab Siddiq Hasan Khan Kanauji has written in *Abjadul Uloom* that Shaykh Muhammad Haazi, student of Allamah Shaukani wrote about Ibne Abdul Wahhab that some points are acceptable in his books and some are worthy of being rejected. And most famous are his two qualities:

(1) He regards all Muslims on the earth as disbelievers.

(2) And regards shedding Muslim blood, without evidence and without witness as lawful.

It is mentioned at another place that he explained the ignorant Arabs of that place that one, who seeks mediation of Prophet or some scholar, he becomes a polytheist and then went ahead and declared all Muslims of the world as disbelievers.

Muhammad bin Ismail Sanani, who was a great scholar, firstly he composed a Qasida on Ibne Abdul Wahhab on the basis of some information that he had received, which begins with salutation to Najd and the folks of Najd.

After that when he learnt more about Wahabism, he composed couplets by way of regret on the previous couplet and said:

"I retract those couplets, which I had composed in praise, as I learnt that circumstances are opposed to it."

He also wrote the explanation of his later couplets and entitled it:

"Erasing of sins in explanation of couplets of repentance."

He says: Initially, a Najdi scholar arrived and praised Ibne Abdul Wahhab much, on the basis of which, I composed that Qasida. But later I learnt of many objectionable things about him, like bloodshed, plunder, deceptive targeted killings and declaring all Muslims of the world as apostates; and some treatises of Ibne Abdul Wahhab reached us, in which he has mentioned supposed evidences that all Muslims are apostates.

So we found him to be one, who has some knowledge of Shariah, but who has not acted with contemplation. And neither has he studied under a teacher, who might have shown him the right path. On the contrary, he had himself studied some writings of Shaykh Ibne Taymiyyah and his student Ibne Qayyim Jauzia and without understanding, started emulating him, although both of them regard emulation unlawful.

Sayyid Muhammad Amin bin Umar, alias Baaban Abideen has, in the 3rd volume of his *Raddul Muhtar*, written under the account of rebels:

"As occurred among the followers of Ibne Abdul Wahhab, who set out from Najd and occupied Mecca and Medina. They claimed to be Hanbalis, but adopted the belief that only they are Muslims and all their opponents are polytheists and in this way they regarded killing Ahle Sunnat and their scholars as lawful. So much so that Almighty Allah broke their strength and destroyed their towns and in 1233 A.H. Muslims defeated them."

Wahabi scholar, Sulaiman bin Abdullah bin Muhammad bin Abdul Wahhab himself has written in his *Tauzeeh*:

"Properties and ladies of those Muslims are lawful for folks of monotheism and they can enslave them."

This, in fact, had been the religion of the ancient Khawarij of Nahrawan, who declared Amirul Momineen Ali Ibne Abi Talib (a) and his supporters as infidels and deemed their life and property lawful.

If one considers carefully: in many aspects these Wahabi people follow the Khawarijis; like how they raised the slogan: The command is only for Allah; this statement was true but their aim was invalid. In the same way, slogan of Wahabis is respect is only for Allah. Supplications should be made only to Allah; love should be reserved only for Allah; all this is right, but their objective is wrong.[1]

---

[1] There are many similarities between the Wahabi and the Khawarij, which distinguish them from the rest of Muslims. Some of these common points are as follows:

1. The Khawarij disagreed with all Muslims by maintaining that whoever commits a cardinal sin is a heretic. The Wahabis copied them by equating heresy with committing what they considered to be sins.
2. The Khawarij decreed that if committing cardinal sins become common in a Muslim land, then it deserved to be considered *dar harb*, literally a land of war and those, who live in it forfeit their lives and possessions.

This is also the Wahabi's verdict on the nation of Islam if they believe that it is permissible to travel to the Prophet's tomb and the shrines of pious men and ask for their intercession with Allah, though they worship only Allah and perform good deeds.
It is clear from the previous two points that the Wahabis are more disruptive and evil than the Khawarij.
While the Khawarij based their verdict of heresy on deeds that all Muslims agreed on being cardinal sins, the Wahabis chose acts, which are not actually sins, but favorable deeds performed by devout early Muslims including the Prophet's companions.
3. The Wahabis and the Khawarij are similar in their strict application of religion and their ossified interpretations of its doctrines. Thus, when the Khawarij read the Quranic verse:
"Judgment belongs to Allah," they said that whoever allowed resort to settlement is an idolater. 'There is no judgment but Allah's' became their slogan. And though it is indisputable, it was misapplied to justify their deviant ways. This attitude illustrates their ignorance of Islam and rigid thinking since the principle of settlement of dispute through adjudicator or third-party intervention was established by Quran, the Prophet's tradition and deeds of the Companions and early Muslims. It is also supported by common logic.
Similarly, the Wahabis interpreted the following verses:
"You alone we worship and You alone we pray for help."
"Who is he that can intercede with Him but by His own permission."
"No intercession shall avail with Him, but that which He Himself allow." to mean that anyone, who justifies visiting the Prophet's Mosque or shrines of a pious Muslim and ask for their intercession is an idolater. They considered such acts as tantamount to worshipping the Prophet or those pious Muslims instead of Allah.
Accordingly, they declared that there is no deity, but Allah and there is no intercession, except His.
While these heated declarations are indisputable, the intentions behind them are open to suspicions. The Wahabis chose to ignore the tradition established by Companions and early Muslims regarding legality of visiting the Prophet's Mosque and other shrines and asking for intercession.
4. Ibne Taymiyyah observed that the deviant group the Khawarij was the first *bida'* or corruption in Islam, because its followers judged other Muslims as heretics and legalized killing them.

After that when history is checked, it is noticed that important personalities of Khawarij were all from Najd. Thus, their commander, Sheeth bin Rabai and an important leader Masar bin Fadaki, both were Tamimi and the tribe of Ibne Abdul

---

It can be added that the Wahhabia, and for the same reason, is the last *bida'* in Islam.

5. Some of the Prophet's comments on the rise of the Khawarij and their deviation from Islam also apply to the Wahabis. Consider, for example, the Prophet's saying that: "A group of people shall emerge from the east, who read the Quran without understanding it. They shall deviate from it like an arrow missing its target. Shaving the head shall be their distinguishing characteristic." In commenting on this saying, al-Qastalani said that 'due east' means east of Medina such as Najd and further.

Najd is the birthplace of Wahhabia, from which it spread to other places. Also, shaving their heads was one of the Wahabis' established tradition, which was mandatory for all their followers including women. None of the deviant groups, who predated them was known to impose it. Some religious scholars, who witnessed the rise of this movement maintained that there is no need to write books to refute the Wahhabia, because it is sufficient to repeat the Prophet's saying that 'Shaving the head is their distinguishing characteristic,' since none has done it before them.

6. The Prophet described the Khawarij as 'Those, who will slaughter Muslims and leave the pagans unharmed.' This also applies to the Wahabis, who fought only Muslims. Their scholars and books also call for waging war on other Muslims only.

7. Al-Bukhari has reported that Ibne Umar described the Khawarij as "Having applied verses revealed regarding pagans to the believers." Ibne Abbas is reported to have said on the same subject:

"Don't be like the Khawarij, who interpreted some [verses] of the Quran to apply to the faithful. Those verses were revealed regarding followers of other divine messages and pagans. The Khawarij were ignorant of their meanings and as a result they killed [Muslims] and looted their possessions."

The Wahabis followed suit by applying verses revealed in the case of idolaters to believers. (Article by Al-Ghadeer Center for Islamic Studies and translated by Hamid S. Atiyyah)

Wahhab is also Bani Tamim and the discovery of the Wahabis being from the Khawarij was made by Shaykh Muhammad bin Yusuf famous as Kafi, in his book of *Al-Hisn wal Jannah Alaa Aqeedati Ahle Sunnah*.

He writes:

“Nowadays, it is the mentality that miracle acts of divine saints are denied and Ziyarat of their tombs is prohibited and seeking mediation through them to the court of Allah is denied. This in fact was the religion of some Khawarij around Baghdad. They believed that one, who visits a tomb, is as if he has worshipped an idol. Whereas all this is lawful, because Messenger of Allah (s) himself visited the cemetery for Ziyarat and there is consensus of the whole Ummah upon it. But it is useless to argue with such people.”

Alusi, author of *Tarikh Najd*, although himself is inclined to Wahabism as is clear from his style of writing; but he has also mentioned some truths: He has written in the account of Saud bin Abdul Aziz that he sent his armies everywhere and all Arab chiefs surrendered to him.

But he barred people from performing the Hajj; staged an uprising against the caliph of Muslims and acted with extremism in declaring his opposing Muslims as infidels; he resorted to extremism in some issues. He interpreted many issues [like hands of God, face and eyes etc.] according to apparent connotation. Other people also exceeded limits in opposing them.

Justice demands that the middle path must be adopted. Neither should there be as much extremism as present in scholars of Najd and their people. That they label fighting against Muslims to be Jihad and prevent people from Hajj. This should be dealt with leniency, which is generally present in the people of Iraq and Shaam.

They take oath from other than God, and build richly decorated buildings upon the tombs of holy personalities; and

make offerings to them; and such things which Shariah has prohibited. In other words, extremism in religion is not expected from Muslims; on the contrary, what is advisable is that the righteous ancestors must be followed and to declare one another as infidel is cause of divine fury.

When it is proved that they label all the Muslims of the world as disbelievers, see the following tradition of the Messenger of Allah (s) present in *Sahih Bukhari* that:

"If one labels another as infidel, one of them would definitely be affected by it: that is if that Muslim, who is called disbeliever, he is not really disbeliever, the one, who labeled him disbeliever, would become disbeliever before Allah."

Moreover, it was mentioned before that these people are corporealists and all Muslim scholar regard corporealists as disbelievers. Then enmity to Ahle Bayt of Prophet, which the Prophet has declared to be equal to disbelief. After that scholar of Islam have consensus on infidelity of Khawarij. So much so that the commentator of *Al-Tauheed* of Ibne Abdul Wahhab has written that:

Messenger of Allah (s) testified regarding the Khawarij that they would pray, fast and recite Quran in excess and recite the formula of 'there is no god, except Allah'; inspite of that they are disbelievers.

His Eminence also said: "If I am present at that time, I would slain them," as is mentioned in *Sahih Bukhari* and *Muslim*.

Then, like the Khawarij applied verses about infidels and polytheists to Muslims and believers, in the same way, these Wahabis also apply all verses about polytheists upon the Muslims of the world. As is clear from the statement of Ibne Abdul Wahhab, which Alusi has narrated.

Ibne Abdul Wahhab has written a separate treatise regarding this, entitled: *Tassashafush Shubhaat fee Tashkeek bil Mutashabihaat*, in which, he has applied verses of polytheism on

Muslims.

Messenger of Allah (s) also foretold this, as Bukhari in his *Sahih*, has narrated from Abdullah Ibne Umar, describing the Khawarij, who interpreted verses regarding disbelievers to be for believers. In one report of Ibne Umar, which other than Bukhari has narrated, His Eminence said:

"My great worry regarding my Ummah is from one, who misinterprets verses of Quran." Ibne Dahlan has mentioned this.

And like Khawarij declared shedding blood of Muslims lawful, in the same way, these Wahabis slain those innumerable Muslims.

Thus, it is mentioned in *Kashtul Abaab* that Muslims killed by them number more than a hundred thousand and after declaring armistice in Taif, they committed a massacre, though Allah has said:

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

"Whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men…" (Surah Maidah 5:32)

What to say regarding those, who slain thousands and hundreds of thousands; and the Messenger of Allah (s) said:

"It is transgression to abuse a Muslim and to kill him, is disbelief."

Ibne Majah has mentioned this in his *Sunan*. Almighty Allah has also said:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

"And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement." (Surah Nisa 4:93)

Chapter Five: Wahabi belief regarding tombs of prophets and saints

Their religion is that construction on graves is unlawful and neither should any building be constructed around it. Neither should anyone pray or supplicate near them; all these things are unlawful. On the contrary, it is obligatory to demolish them all and erase their traces. So much so that same is the command for even the tomb of the seal of Prophets.

In view of Ibne Abdul Wahhab and their followers, these tombs and shrines are all like idols and they regard the tomb of the Prophet to be the greatest idol (refuge of God).

In all these statements, their leader is same Ibne Taymiyyah and his student Ibne Qayyim.[1] Thus, Ibne Qayyim has clarified in his book, *Zaadul Maad fee Huda Khairul Ibaad* that as far as

---

[1] When his views about going on pilgrimage to the shrine of the Holy Prophet (s) were expressed in written form for the Supreme Judge of Egypt, al-Badr Ibne Jama'a, he wrote the following at the bottom of the page: "Going on pilgrimage to the (shrine of the) Holy Prophet (s) is a virtue, the Sunnah and all scholars unanimously accept it. He who regards going on pilgrimage to the shrine of the Holy Prophet (s) as being religiously unlawful, must be rebuked by scholars and must be barred from making such statements. If these measures are not effective, he must be imprisoned and exposed to the people, so that the latter do not follow him."
Not only did the supreme Judge of the Shafi'i school of thought express such a view about him, but the Supreme Judges of the Maliki and Hanbali schools of thought in Egypt also confirmed his views in one way or the other. You can refer to *Daf' a-Shubha* written by Taqi al-Din al-Hisni for more details. (*Wahabism*, Ayatullah Ja'far Subhani)

possible, it is obligatory to demolish buildings constructed on tombs, and it is unlawful to allow them standing even for a day; because they are like Laat and Uzza; on the contrary, more polytheism is committed here.

And it is obligatory on the ruler of the time to seize all the offerings made at the tombs and spend it in other avenues as the Prophet did with the offerings made to Laat.[1] In the same way, it is obligatory to demolish those buildings, or to sell them and spend their income in welfare of Muslims.

In the same way are the trusts related to them as endowment upon them is invalid, and this is property, which is being wasted. So it should be spent in the welfare of Muslims.[2] He has also mentioned in the second volume that Holy Prophet (s) demolished Masjid Zirar, so why these buildings of shrines should not be worthy of demolition?

And no endowment is valid against any good deed; and that Masjid also, which is built on some grave; that should also be demolished. As is the case of that corpse which is buried in a Masjid. It should be dug out and taken away from there, because in the religion of Islam, Masjid and grave cannot come together; on the contrary, the one, which was before, is correct and what

---

[1] When Ibne Taymiyya died in 728 AH in a prison in Damascus, his movement underwent a decline. Though his renowned student, Ibne al-Qayyim embarked on propagating the views of his master, but did not succeed. No trace of such beliefs and ideas was left in later periods. (*Wahabism*, Ayatullah Ja’far Subhani)

[2] Ibne al-Qayyim, in his book of *Zaad al-ma’ad fi huda khayr al-’ibad* says as such:

يجِب هدم المشاهد التي بُنِيَت على القبور، ولا يجوز إبقاءها بعد القدرة على هدمها وإبطالها يوماً واحِد

It is obligatory to destroy the structure constructed over the grave and after gaining power for their destruction, it is not permissible to reinstate them even for one day. (Quoted in *Wahabism*, Ayatullah Ja’far Subhani)

comes later would be prohibited.

At this point it seems appropriate to mention the verdict of the chief judge of Najd, Ibne Balhid, which was attributed to scholars of Medina, under which the tombs of Jannatul Baqi were demolished, as it would make their belief absolutely clear about this.[1] Later we will refute both of them fully, if Allah wills.[2]

Delivery of verdict

ما ول عُلماء المدينة المُنوَّرة زادهم الله فَهماً وعِلماً في البِناء على القبور واتخاذها مساجِد هل هُو جائز أولا وإذا كان غير جائز بل ممنوع مَنهِيُ عنه نهياً شديداً فهل يجب هدمها ومنع الصلاة عندها أم لا؟ وإذا كان البِناء في مسبلة كالبقيع وهو مانع مِن الإنتفاع بالمقدار المبني عليه فهل هو غصبُ يجب رفعه لِما فيه من ظلم المستحقين ومنعهم استحقافهم أم لا؟

What is the opinion of scholars of Medina [may God increase their understanding and knowledge]; regarding buildings on graves and taking them as Masjids. Is it lawful or not? Since it is unlawful and it is strictly prohibited, then is it allowed to demolish them and prohibit people from praying

---

[1] Due to the dissolution of the Ottoman Empire and division of the Arab countries among the superpowers, the Wahabis of Najd gained control over Mecca and Medina, as well as other vestiges of Islam. They exerted utmost effort in annihilating the graves of the *awliya Allah* and in transgressing in disrespect against the progeny of Prophet (s) by destroying their shrines and other historical remains attributed to them. (*Wahabism*, Ayatullah Ja’far Subhani)

[2] In this regard, the Shia scholars, alongside the Sunni scholars as we have mentioned above, made tremendous efforts to criticize the views of Abdul Wahhab. Both groups commenced logical and scholarly Jihad in the best possible manner. (*Wahabism*, Ayatullah Ja’far Subhani)

there? When this building should be on endowed land, like Baqi[1]

---

[1] In order to destroy the tombs of the graves of Imams (a) buried in Baqi, the Wahabis embarked on resorting to arguments and so to speak have found an excuse. They say that the land of Baqi is an endowed (*waqfi*) land and maximum use should be made from this land and every kind of obstruction from reaping the benefits should be removed. Construction of a structure over the graves of the household of the Prophet (s) is an obstacle from utilizing a part of the land of Baqi, because, although burial is possible in the sanctuary and the shrine, the same cannot be done under foundations and surrounding walls. Therefore, such constructions should be destroyed till the entire land of Baqi is exploited for useful purposes.

Undoubtedly such reasoning is nothing but a kind of biased judgment. The Wahabi judge (*qadi*) wishes to destroy, by any means, the traces of the household of Holy Prophet (s) and even if he was unable to find any reason, he would still think of destroying them under the cover of force. On account of such a mentality, he started to conjure up a pretext and hence, brought up the matter of endowment of the land of Baqi.

Moreover, the idea that Baqi is an endowed land is nothing more than an imagination since:

Firstly, no book that we could rely on, whether of history or tradition (*Hadith*), mentions that Baqi is endowed (*waqfi*). Instead it is possible to say that Baqi was a waste land, where people of Medina buried their dead. In this case, such a land will be considered to be amongst 'properties belonging to no particular person' (*al-mubahat al-'awwaliyya*) and any kind of appropriation over it is permissible.

In previous times, greed and avarice of people in possessing the dead and barren land was insignificant and there was no money and power in developing and flourishing them.

Moreover, the people living in villages had not yet started to migrate to cities and no issues related to land and no people such as land profiteers existed and no institute by the name of land exchange had come into existence. Thus, most of the lands were not having owners and they remained as they were and were counted to be part of wastelands.

During these periods, people of every city, village and hamlet allocated a part of the land for burial of dead or if someone would become the first in burying his dead one on a piece of land, others would follow suit. As such, they would convert the land into a graveyard, without

and it prevents deriving benefit to an extent on which the building stands, is it usurpation, to end which is necessary so that other worthy individuals are not oppressed and their rights are not trespassed upon? Or it is not obligatory? And what ignorant do at the tombs; that they touch and kiss them and along with Almighty Allah supplicate to them and make intention of seeking proximity to the owner of the grave and they make offerings to the tombs and light lamps over there; is all this lawful or not? And what these people do near the chamber of Prophet: that they face it at the time of supplication, and they circle it and kiss it; and they touch it like they do in the Masjid that they practice Sufi recitations in the Masjid between Azaan and Iqamah and before the Friday Prayer. Is this approved by

---

anyone seeking possession of it and making it a *waqf* for burying the dead.

The land of Baqi was no exception to this rule. The lands in Hijaz and Medina were not of much value and with the presence of waste lands around Medina, no wise person would have created an endowment over cultivable land. In a place where waste land is plentiful and cultivable land very scanty, surely the waste land (which is counted as property belonging to no particular person) will be used.

Incidentally, history too confirms this reality. Al-Samhudi in *Wafa' al-wafa' fi akhbar dar al-Mustafa* writes:

"The first person, who was buried by the Holy Prophet (s) in Baqi was Uthman Ibne Mazun (companion of Prophet). When Ibrahim, son of Holy Prophet, died, the Prophet (s) ordered him to be buried near Uthman. From then on, people were inclined to bury their dead in Baqi and they cut off the trees (to make space). Each tribe appropriated one piece of the land for themselves".

Thereafter he says: "The land of Baqi was having a tree of *gharqad*. When the people buried Uthman Ibne Mazun over there the tree was cut off."

The tree of *gharqad* is the same wild tree found in the deserts of Medina.

From these words of al-Samhudi we draw a clear conclusion that the land of Baqi was a dead land where, after the burial of one companion, everyone took a part of it for their respective tribes and the name of *waqf* has never been seen in history.

Shariah?

Error in this query

A great error is present in the above question that the land of Baqi was endowed and that those buildings prevent the rightful ones from their rights. That is why it is obligatory to remove them.

If that supposition is correct, it would come under the order of Shafei in *Kitabul Umm* that if building of tomb is constructed on endowed land, its demolition is obligatory.

But it is wrong, because books of history and biography say that the buildings of Baqi are not on endowed land; on the contrary, they are built on ownership lands.

Thus, the author of *Wafaul Wafa* has mentioned regarding the grave of Ibrahim, son of the Prophet that it was a house, which was later came under the ownership of Muhammad bin Zaid bin Ali. Then next to that grave is the tomb of Uthman bin Mazun and then the graves of Abdur Rahman bin Auf were constructed. All of them were under one dome. This shows that this dome was on ownership land.

After that is the dome of the wives of Prophet; it was the property of Aqil bin Abu Talib. This is also mentioned in *Wafaul Wafa.* As for the dome of the Imams of Ahle Bayt (a); it is clear from books of biography that it was the dome of Janab Abbas bin Abdul Muttalib

Thus, it is mentioned in *Sawaiqul Mohriqa* of Ibne Hajar Makki in the biography of Imam Muhammad Baqir (a) that he was buried next to his holy father in the dome of Imam Hasan (a) and Abbas, which is present in Baqi. Informed writers have written that the dome of Abbas was in the corner of the house of Aqil. Thus, Shah Abdul Haq Muhaddith Dehlavi writes in his book of *Jazbul Quloob Ilaa Dayarul Mahboob* that:

"Abbas bin Abdul Muttalib was also buried near Fatima binte Asad bin Hashim at the beginning of the graves of Bani

Hashim, which is in the corner of the house of Aqil."

This proves that this dome was on ownership land.

Allamah Sayyid Ibrahim Raawi Rafai has mentioned in his *Awraaqe Baghdadiya* that the dome of Imam Shafei was in the house of Ibne Abdul Hakam. As for the land of Baqi, it is not proved that it was endowed land.

In addition to clarifications mentioned about ownership of this land, in the past centuries, the non objection of Muslim scholar also shows that in their view, there was no legal problem in those domes. Inclination of Muslims in every period towards their building and repair, shows that they regarded it as a positive act.

If the Wahabis act audaciously and do not accept those historical clarifications which show that different people owned different portions of that land, although it is very remote from justice, because in historical events, there is no option except to rely on the statements of historians.

When it is not known through history or traditions that who owned this land previously and whether he endowed it or not, it should be taken upon its previous condition that all the land is the property of God and it is lawful for all creatures and its order is that whoever limits a part of land and constructs a building upon it, it would be restricted for him. Then it would not be lawful for anyone to demolish it.

Thus, there was error and wrong explanation in the actual query, and that too from an important personality of the chief judge, hence, it was necessary to read it.

Now, see its reply, which the Najdi kingdom has published attributing to scholars of Medina.

Reply

أما البِناء على القبور فهو ممنوع إجماعاً لصحة الأحاديث الواردة في منعه ولهِذا افتى كثير من العلماء بوُجوب هَدمه مستندين بحديث عليٌّ رضي الله عنه أنه قال :لأبي الهياد ألا ابعثُك على ما بعثتني عليه رسول الله) صلى الله عليه وأله (أن لا تدع تمثالاً إلا طمسته ولا قبراً إلا سوَّيته

Constructions over graves is absolutely prohibited, because traditions in its prohibition are narrated through authentic chains of narrators. Therefore, many scholars have issued the verdict that they should be demolished. They present as proof, the tradition of Imam Ali (a) said to Abul Hayyaj:

عن أبي الهياج الأسجى قال لي عليٌ بن أبي طالب ألا ابعثك على ما بعثني عليه رسول الله) صلى الله عليه وأله (أن لا تدع تمثالاُ إلا طمسه ولا قبراً مُشرفاً إلا سوَّيته.

"I am sending you on the mission for which the Holy Prophet (s) sent me; that you should erase any picture that you find and any raised grave that you find, you should level it."[1]

Muslim has narrated this report. And it is absolutely prohibited to construct Masjids on graves and to pray there. To light lamps over there is also prohibited, due to the tradition of Ibne Abbas that Messenger of Allah (s) cursed those women, who go for Ziyarat of tombs and those people who construct buildings over there and light lamps.

Authors of *Sunan* have narrated it. Ignorant people, who

---

[1] Incidentally, in Arabic language if *Sawwaita* سوَّيته is ascribed to anything (like grave) it means that the thing itself should be flat and even and not that it should be made equal with anything (like the ground).

touch and kiss the sarcophaguses, sacrifice animals with intention of seeking proximity, make offerings and supplicate to the owners of those tombs along with Almighty Allah – all this is unlawful and prohibited by Shariah.

And to face the chamber of Prophet at the time supplicating; it would be better if that is also stopped as is mentioned in well known reliable religious books and the best direction is that of Holy Kaaba.

Circumambulation, touching, kissing and chanting in the mentioned times; all these were invented later on. What I have understood is this that there is a scholar more knowledgeable over every knowledgeable person.

25 Ramadhan 1344 A.H.

Refutation of the above reply

Refutation of this verdict of the scholars of Medina, is done by great scholars like Sayyid Hasan, and Allamah Shaykh Jawad Balaghi; but here we present complete refutation of one part of it:

We should know that justification of construction on graves is proved from all: Book of Allah, Sunnah of Prophet and conduct of Muslims.

It is mentioned in Quran that when people came to that cave where folks of the cave were asleep, they said:

فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

"And said: Erect an edifice over them- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a Masjid over them." (Surah Kahf 18:21)

It is clear from the style of statement that Almighty Allah

has mentioned that decision of Muslims in good terms and it is clear that in Holy Quran, ancient prophets and circumstances of the past nations are not mentioned only for time pass, on the contrary, it is that this Ummah derives lessons from them.

So, if construction of building over graves were condemnable in the view of that nation, He would have expressed displeasure; so that people of this Ummah refrain from it. When it was not as such, and He mentioned this incident in this style, it proves His approval; and it became clear that this decision was not opposed to His will and it is worthy to be followed by the people of this Ummah as well.

The fact is that apart from this verse, if there was no evidence for this claim, the following verse was sufficient for its justification; but since it is fully opposed to the belief of Wahabis, therefore, commentator of Ibne Abdul Wahhab's *Kitabut Tauheed*, has mentioned after quoting this verse that:

"It is the proof that those, who emerged victorious were disbelievers, because if they had been believers, they would not have decided that Masjid should be constructed over graves of righteous; whereas our Prophet has cursed one, who does this."

That is they regarded their sect to be the base and tried to make Quran follow them and that is why their flood increased so much on thousands of Muslims that they declared even Muslims of the past to be infidels.

But, firstly you should read the complete verse and you will realize that both sides were in agreement on constructing building the difference only was regarding the type of building? Thus, if those, who emerged victorious were disbelievers, even then it would not make any difference.

Then is the fact that commentators have clarified that those, who emerged dominant, were believers. Thus, it is mentioned in *Maalimut Tanzeel* of Baghawi that:

"Muslims said: we will build Masjid over them, in which people may pray to Almighty Allah."

Khazin has written in *Lababut Taweel* that:

"Ibne Abbas said regarding that building that Muslims said: We will build Masjid over them, in which people may pray, as they were on our religion."

In the same way are the words of *Tafsir Jalalayn, Kashaf* and *Tafsir Abu Saud*; and it is mentioned in *Tanvirul Miqbas* of Ibne Abbas that those, who dominated were believers. They said: "We will build a Masjid on them as they followed our religion."

Nishapuri has mentioned in *Gharaibul Quran* that:

"Those, who dominated were the Muslim group and their ruler was Muslim, that is why they built Masjid over there, where Muslims may pray, and that they may obtain auspiciousness from this place of their standing in Prayer. Only they had this right to construct a building for securing the grave."

After all this, can the statement of that person be correct that those, who dominated, were disbelievers, whereas such great commentators, among whom is 'Hibrul Ummah',[1] Abdullah bin Abbas also; who mentioned them to be folks of Islam and faith.

After that come, let us glance at the Sunnah; it should be known that our discussion is before that group, among whom, the criteria of Sunnah is a thing common between us and them: that is Sunnah of the Prophet, which includes his statement, act and silent approval.

They also differ from us in one aspect: that is they regard it necessary to follow companions of Prophet; and believe in the tradition that:

"My companions are like stars, whoever you may follow,

---

[1] Scholar of the Muslim nation.

you would be guided.”

So, Now, it is necessary for us that regarding construction of tombs, first let us present the practice of Prophet and then conduct of companions (*Sahaba*) and companions of companions (*Tabeiin*), as all these are sufficient for establishing the proof.

(1)

Conduct of Prophet regarding grave of Uthman bin Mazun

Nuruddin Samhudi has written in *Wafaul Wafa* that:

It is narrated by Muhammad bin Qadama from his father from his grandfather that when the Messenger of Allah (s) buried Uthman bin Mazun, he ordered them to place a stone at the head of his grave. Qadama says:

“When we visited Baqi after a period of time, we saw that stone and understood that it was the grave of Uthman bin Mazun.”

It is mentioned in another report that:

His Eminence (s) said: “I have placed this stone on the grave, so that it may indicate the grave of my brother, and that I may bury near him the deceased from my relatives.”

It is clear that when reason is mentioned with a command or act through whichever act that cause is realized that rule would be more applicable over there.

His Eminence mentioned the reason for placing the stone, that it should indicate the location of grave, and through it other graves may be made over there; and it is clear that this is the aim of constructing the sarcophagus or dome, which is fulfilled more perfectly by this. So, the conduct of the Holy Prophet (s) would be the proof of its recommended nature.

Everyone can understand that numerous companions died

during the lifetime of Prophet, but he did not make these arrangements for anyone else.

This proves that all those, who are buried, are not similar; and from that aspect, the graves of all should not be same. On the contrary, some command special precedence, whether due to precedence in faith or due to religious exaltation and that early period of Islam lacked resources; so from the aspect of the usual criteria of life of Holy Prophet (s) and other Muslims, construction of sarcophagus or dome was not possible.

So, depending on the conditions of that time, the sign of precedence possible for Uthman bin Mazun was arranged by Messenger of Allah (s) and when standards of Muslims improved, there was development in buildings on tombs of prophets and saints, and as high was the rank of a person, as much his grave was made prominent.

(2)

Building on the grave of Ibrahim, son of Prophet

In the same book of *Wafaul Wafa,* it is narrated from Ibne Zubala that:

From Saeed bin Muhammad bin Jubair that he saw the tomb of Ibrahim, son of Holy Prophet (s) near Zora. Abdul Aziz bin Muhammad said: This is the house, which later came under the property of Zaid Ibne Ali.

If construction of buildings over graves had not been lawful why Messenger of Allah (s) buried his son, Ibrahim in the house? And if supposing we believe that the grave was in the courtyard, even then boundary walls of the courtyard would be around the grave, although Wahabis consider that also prohibited.

(3)

Conduct of Lady Fatima Zahra (s.a.)

It is narrated from Imam Muhammad Baqir (a) in *Wafaul Wafa* that:

Lady Fatima Zahra (s.a.), the beloved daughter of Messenger of Allah (s) used to visit the grave of His Eminence, Hamza (r.a.) and repair and maintain it. She had also placed a stone for its identification.

It should be known that this act of Lady Fatima Zahra (s.a.) was during the lifetime of her father and it is clear that it was under his knowledge, therefore, it came under silent approval of the Prophet and became a part of prophetic Sunnah.

This is opposed to Wahabi viewpoint, because they regard it absolutely prohibited for ladies to perform Ziyarat of graves, and completely ban distinguishing the grave.

However, Lady Fatima Zahra (s.a.) used to repair the grave of His Eminence, Hamza regularly. If she did not regard its survival necessary, why she would have surveyed it regularly and when through this act is proved the merits of guarding the grave, why construction of dome should not be recommended, which can fulfill its objective?

(4)

Conduct of Imam Ali (a) and all companions regarding tomb of Prophet

Every person can understand that if construction on graves is prohibited, it makes no difference whether the building existed from before and tomb is constructed in it; or whether the grave is present from before and over it building is constructed, because the standard is same for both: and it is that people would come to visit it and that building would grant comfort to visitors.

Now, if this is prohibited, why the Holy Prophet (s) himself

was buried in the chamber of Ayesha, which definitely had a roof? Especially, why Amirul Momineen Ali Ibne Abi Talib (a) took steps in this regard, while according to Wahabis, the Prophet had sent him only to demolish building over tombs?

It is clear that Ahle Bayt (a) and companions were all having consensus that there was no problem in constructions over tombs.

(5)

Periodical renovation of the Prophet's tomb

It is mentioned in *Wafaul Wafa* of Samhudi that:

The roof of the chamber of Prophet was initially made of date barks. The first to construct brick roof was Umar bin Khattab.

After that, as Nawawi has mentioned in *Sharh Sahih Muslim* that:

"When Muslims increased in numbers and companions and companions of companions needed to expand the Masjid of Prophet and this expansion reached upto the houses of the wives of Prophet, which included the chamber of Ayesha, they constructed a high wall circling the grave of Prophet, so that the grave is not prominent in the Masjid, lest common people face it and pray. Then two walls were made joining the two northern corners of the grave so that no one can pray facing the grave."

This shows that there is no problem in construction of buildings over graves; only one should pray facing the grave.

After that there was regular and periodical renovations of shrine of the Prophet in order to maintain it properly. So much so that it is narrated in *Sahih Bukhari* from Hisham bin Urwah from his father, Urwah bin Zubair that:

"When during the time of Walid bin Abdul Malik, the boundary wall of the chamber of Prophet collapsed and its repair started, one foot emerged from it, which disturbed the people,

lest it should not be the blessed foot of Prophet; and no one was found to express his knowledge about it. Only Urwah bin Zubair remarked: By God, this is not the foot of Prophet; it must be Umar’s.”

We should know that the reign of Walid was from 86 A.H. to 96 A.H. Till that time, some companions of Prophet were also alive.

(6)

Building over the tomb of Habiba, wife of Prophet

Samhudi has written that it is narrated from Zaid bin Saib from his grandfather that:

“When Aqeel Ibne Abi Talib had a well dug in his house, an engraved stone emerged, on which was inscribed: This is the grave of Umme Habiba, daughter of Sakhr bin Harb. Aqeel had the well filled up again and constructed a building over it. Ibne Saib says: When I entered that building, I saw that grave myself.”

(7)

Constructions over graves of prophets, especially Prophet Ibrahim

The contemporary scholar, Sayyid Ibrahim Rawi Rufai has written in *Awraqe Baghdadiya* that:

“When Muslims conquered Shaam and Baitul Muqaddas, they saw buildings over tombs of prophets. They did not demolish them. The most famous building being one over the grave of Ibrahim Khalil. Umar saw it and did not demolish it. Shaykh Taqiuddin Ibne Taymiyyah, in his book, *Siraate Mustaqeem* has mentioned existence of building over grave of Prophet Ibrahim (a) during conquests, but said that the gate of that building was closed till 400 A.H.”

We say that companions, including Umar, allowed the building to remain standing and that it was not problematic to them. The statement of Ibne Taymiyyah that its gate was closed till 400 A.H. is a claim without proof; on the contrary, historical data is opposed to it. It shows that before the 4th century also, Ziyarat was performed for Prophet Ibrahim (a). Thus, Sayyida Nafisa, who passed away during the 2nd century A.H. she used to supplicate after every Prayer:

"O God, bestow me with the Ziyarat of Your friend, Ibrahim Khalil."

This is mentioned by Uthman bin Maddukh Shafei in his *Al-Adlul Shaahid fee Tahqeeqal Mashaahid*.

(8)

Building over the grave of Lady Fatima binte Asad

After the reasonings mentioned above, no doubt should remain regarding justification of constructing buildings over graves, whereas the conduct and silent approval of Messenger of Allah (s) and then conduct of Ahle Bayt (a) and companions of Prophet continued in the early centuries of Islam.

One, who investigates further, would realize that construction of dome started in the first century itself.

Thus, Samhudi has written in *Wafaul Wafa* that:

"It is the report of Abdul Aziz regarding tomb of Fatima binte Asad (mother of Ali Ibne Abi Talib), whose chain of narrators reaches upto Muhammad Ibne Hanafiyyah Ibne Ali Ibne Abi Talib (a) that when Fatima binte Asad was serious, and the Holy Prophet (s) learnt about it, he asked them to keep him informed about developments.

His Eminence was informed when she passed away. He arrived immediately and ordered her grave to be dug in the Masjid, which is presently called as the grave of Fatima."

Samhudi says that the statement of Muhammad Ibne Hanafiyyah: ‘inside that Masjid,’ shows that till that time there was a Masjid over her grave, where people generally knew the grave to be. Muhammad Hanafiyyah passed away in 81 A.H. that is why the report of Muhammad Hanafiyyah shows that in the first century itself, a Masjid was constructed over the grave of Lady Fatima binte Asad.

(9)

Building over the tomb of His Eminence Hamza

It is mentioned in *Wafaul Wafa* that:

“Abdul Aziz said: We mostly presume that Musab bin Umair and Abdullah bin Jahash are buried under the Masjid constructed over the tomb of Hamza.”

This Abdul Aziz belonged to the second century, which Samhudi has clarified before and mentioned that in the coming section, under description of Hamza’s grave, it would be mentioned in words of Abdul Aziz bin Marwan that since the ancient period, there was a Masjid over Hamza’s grave. And this is the account of the second Hijri.

(10)

Dome on shrine of Abbas and Imam Hasan (a)

Ibne Hajar Makki has mentioned in the account of Imam Muhammad Baqir (a) in *Sawaiqul Mohriqa* that:

His demise occurred in 117 A.H. at the age of 58 years, like his respected father, through poisoning. His mother was the daughter of his father’s uncle, Imam Hasan (a) and he is a descendant of Holy Prophet (s) through the paternal as well as maternal side. He is also buried with his father in the dome of Imam Hasan (a) and Abbas in Baqi.

This shows that a dome was present over the grave of Abbas in 117 A.H.

In his *Faslul Khitab*, Muhaddith Khwaja Parsa Bukhari has written in the account of Imam Zainul Aabideen (a) that:

"He passed away in Medina in 95 A.H. and his age was 57 years at that time. He was interred in the chamber, where Abbas and his uncle, Hasan were buried. After that, his son, Muhammad Baqir and then his son, Ja'far Sadiq were also buried there."

Ibne Khallikan has written in his account that he was born in 94 A.H. and buried in the mausoleum of his uncle, Imam Hasan (a) in the chamber containing the grave of Abbas.

In the same way, he has written in the account of Imam Muhammad Baqir (a) that: It shows that a dome was present over the grave of Abbas at the end of the first century.

After that to say that this heresy developed after companions of companions (*Tabeiin*) is due to unawareness of facts or result of ignorance.

On the contrary, chief judge of Najd, Abdullah Ibne Sulaiman bin Balheed has added in his article published in his journal, Ummul Qura, issue of Friday, 4th Jamadius Sani, 1345 A.H. that:

"This heresy is not reported during the first five centuries; on the contrary, it appeared after five centuries."

This is an amazing claim fully negated by history, because much before five centuries of history the existence of numerous domes has come to our notice.

Samhudi has written in *Wafaul Wafa* that:

The walls surrounding the grave of Messenger of Allah (s) were low. Abdullah Ibne Zubair raised them and strengthened them. Then Abul Bakhtari, governor of Harun Rashid in Medina, constructed the ceiling of that room in 193 A.H. Then Mutawakkil ordered the governor of two sanctuaries, Ishaq bin Salma in 242 A.H. to strengthen that chamber with marble.

Ibne Khallikan has quoted from Khatib Baghdadi, who was

born in 392 A.H. in the account of Imam Musa Kazim (a) that:

"Musa Kazim was buried in the Shuniziya cemetery, that is in the Quraish cemetery outside the dome. And his grave is well known over there. It is a place of visitation for people. A mausoleum is constructed over it. Lanterns are hanging over there and different articles and carpets are present.

In that account the words: "outside the dome" show that a dome was present there before his burial there and the demise of Imam Musa Kazim (a) occurred in 183 A.H. At that time a dome was present in the Quraish cemetery. The shrine of Imam Musa Kazim (a) was built before the time of Khatib; so at the most it should be believed to be in the middle 4th century.

Jamaluddin Ibne Uyyana has written in *Umdatud Talib* that:

"Harun Rashid constructed a dome over the grave of Amirul Momineen Ali Ibne Abi Talib (a)."

The same is mentioned in *Habibus Sayr* and *Kamil* of Ibne Athir and Husain bin Hajjaj, the poet, who died in 327 A.H. the opening lines of one of his panegyrics are as follows:

"O the owner of the shinning dome on Najaf. One, who performs Ziyarat of your tomb and seeks cure through it, would be cured."

Ibne Khallikan has written in the account of Abu Tamaam Habib bin Aws Tai, the poet that:

"His demise occurred in 230 A.H. and Nathal bin Hamid Tusi had a dome constructed over his grave."

In the same way is mentioned the dome of Buran binte Hasan bin Sahl, who passed away in 271 A.H.

Similarly, it is written in account of Azduddaula Dailami, whose demise was also in 271 A.H. that:

"He was first buried in his house, then transferred to shrine of Imam Musa Kazim (a) located in the Quraish cemetery."

It is mentioned in the account of Ibne Waki, who passed

away in 393 A.H. that:

"He was buried in the large cemetery under the dome, which was constructed for him there."

Uthman bin Madukh Shafei in his *Al-Adlul Shaahid fee Tahqeeqal Mashaahid* has mentioned regarding the shrine of Sayyid Ibrahim Husain that:

"This shrine is located outside Cairo near the moat. There is a Masjid, Tabral Aqshidi, between it and Matriya; because he had it constructed over the grave of the above Sayyid Ibrahim. Tabral Aqshidi passed away in 360 A.H."

It is learnt from *Rauzatus Safa* that Mamun, the Abbaside caliph, had a dome constructed over the grave of his father, Harun Rashid and this was before 203 A.H. Thus, there is a report of Abu Sult Harwi in the account of Imam Ali Reza (a) that:

"One day, I was in the company of Imam Ali Reza (a). He said: Go towards that chamber containing the grave of Harun Rashid and bring some soil from there. He says: When I went and brought it to him, he smelt it and threw it away. He said: Very soon a time would arrive when I would be buried over there."

All know that this caliph, Mamun Abbaside, was himself a scholar, as mentioned in Suyuti's *Tarikhul Khulafa*: Mamun was observant of justice and expert of jurisprudence and he was counted among great scholars. Other scholars were also present in excess at that time, among them being: Imam Shafei, Ahmad bin Hanbal and Sufyan bin Uyyana, but no one objected to the construction of dome.

It is sufficient to mention these many evidences in this brief book. One, who undertakes further research, would be able to find innumerable testimonies supporting this.

Consensus

We see that Ahle Sunnat consensus supported building over

graves and according respect to them. Its proof is what Jalaluddin Suyuti has written in *Tarikhul Khulafa* that: "When Mutawakkil had the mausoleum of Imam Hasan (a) demolished…"

This also shows that there was a building on his grave during the third century and there were other buildings around it, which Mutawakkil razed, ploughed the land and stopped people from Ziyarat.

It was well known that Mutawakkil was a Nasibi [enemy of Ahle Bayt (a)]. This hurt the feelings of Muslims and inhabitants of Baghdad wrote slogans against him on walls and poets composed couplets in his condemnation, from which Suyuti has quoted some. This shows that common Muslims, who can be called as majority of Ummah, were having consensus on respect of that building.

Most scholar have clarified regarding it. Thus, the author of *Durre Mukhtar* has written that:

"There is controversy in constructing a building; our choice is that there is no problem in it."

Mulla Ali Qari has written in *Sharh Mishkat* that:

"Ancient scholars have regarded it recommended to construct buildings over graves of saintly guides (*Mashayakh*) and famous scholars so that people may perform their Ziyarat and stay comfortably over there."

Same is mentioned by Muhaddith Muhammad Tahir Fatani in *Majmaul Bihar* and statements of other scholars are also in accordance with it.

After that the statement of scholar of Medina is proved wrong that construction of buildings over graves is prohibited according to consensus, because traditions, which prohibit it are not narrated through authentic chains of narrators; but it is known that the claim of consensus and those traditions is absolutely baseless.

Their claim that most scholars issued verdict that it is obligatory to demolish those buildings, on the basis of tradition of Imam Ali (a) that he said this to Abul Hayyaj. As far as we can see in the books, we don't find these scholars anywhere. It seems that all these scholars were from Najd.

Scholars of every other period continued to see these buildings and never issued verdicts for demolishing them, except Ibne Taymiyyah and Ibne Qayyim, who remained targets of opposition of majority and were disgraced during their times. As opposed to this, along with silence and support of all scholars, all Muslims remained concerned with renovation and strengthening of the buildings.

Their reasoning through the tradition of Abul Hayyaj is invalid from a number of aspects:

Firstly, this tradition is regarding graves of disbelievers and polytheists, from whose existence there is no religious benefit; on the contrary, it can be harmful.

However, there are religious advantages in existence of tombs of prophets and righteous Muslim personalities. Like Ziyarat of those tombs for which it is ordered that you should visit the graves, as it would remind you of hereafter. They also refresh the memory of those feats, which they performed in propagation of religion and in the path of Almighty Allah.

The context regarding graves of infidels is present in tradition itself, because at the same time, it is ordered to erase two things: idols and their graves; and it is clear that these idols were not built by Muslims, they were built by infidels; so these graves must also be of disbelievers.

It is clear from the source also, because during that period Muslims were not financially sound to be able to construct buildings over graves and companions were regarded as being of equal rank. So, some of them were not having such special rank that building should be constructed over their graves.

Thus, graves ordered to be erased, were definitely not

graves of Muslims, otherwise why during period of past caliphs, buildings should be constructed over their graves that Now, Amirul Momineen (a) needed to have them razed and then he had referred the command of Holy Prophet (s) that 'he sent me for this purpose?'

How these buildings were constructed during period of Holy Prophet (s) over graves of believers and His Eminence was not informed? That he later sent Imam Ali (a) to demolish them?

It was also not that they were graves of past prophets. Firstly, they were not in Medina and in its surroundings; on the contrary, they were in Shaam, Palestine or Iraq. Then, if he had sent him to demolish those graves, how they continued to exist after that and they are spread all over the earth: like the tomb of Prophet Daniyal in Shustar, Prophet Hud, Salih, Yunus, Dhulkifl and Yusha in Najaf and land of Babel and tombs of many prophets in Shaam and Palestine.

And listen:

When did Amina binte Wahhab, respected mother of Messenger of Allah (s) pass away? When His Eminence was aged six years. And His Eminence declared his prophethood at the age of forty years. That is thirty-four years after the passing away of his mother. Then migration took place after thirteen years. That adds up to forty-seven years. Then Mecca was conquered in 8 A.H. That is 55 years; more than half a century had passed.

Till that time, the grave of Lady Amina was prominent. Messenger of Allah (s) did not order its demolition, on the contrary, sought permission from God to visit her grave and Almighty Allah gave the permission and along with some companions, His Eminence went there for Ziyarat, sat at the head side, moving his head as if he was speaking. After that he cried, upon which all Muslims present there, who were all companions, also cried. This is mentioned in *Sahih Muslim* as well.

This was also mentioned previously that the grave of his son, Ibrahim, was also inside the house and His Eminence himself had got that tomb constructed. This place also existed during the lifetime of Prophet and endured after that.

After that, the grave of His Eminence, himself was built inside a building constructed by Ali Ibne Abi Talib (a) and other members of Ahle Bayt (a) and companions. That building also remained standing. On the contrary, the building was further strengthened and added to.

After that: dome was constructed on the grave of Abbas, uncle of Prophet during that same period, which was before reign of Amirul Momineen (a). This dome also continued standing before and after that.

All this shows that if there was at all any command to demolish graves, it was only regarding graves of infidels and polytheists and graves of proximate and righteous were having centering of a special precedence from Muslim. Thus, it is mentioned in *Isabah* of Hafiz Ibne Hajar under the account of Muhammad bin Sharjeel that he said:

"I took a handful of dust from the grave of Saad bin Maaz and smelt it; I perceived fragrance of musk in it."

Now, when command of demolition was related to graves of infidels and polytheists, then to reason through it to demolish graves of Imams of religion and believers, righteous persons is absolutely wrong!

Another point is: 'level whichever raised grave you find'. It means that the grave itself should be high, like graves of Christians; or some Muslims raised them like camel humps. So it would be a command to level those graves from the top or to demolish them.

Therefore, this command does not apply to leveled graves; on the contrary, a building is constructed around them or a dome made over them like in case of the graves of Imams of religion, the righteous and proximate ones; hence, the tradition is not

regarding those graves.

The fact is that there is controversy regarding construction of graves. Majority of Ahle Sunnat build them like camel humps, but in Imamiyah jurisprudence, which is based on teachings of the Imams of Ahle Bayt (a), who were more conversant with Islamic laws conveyed by their grandfather, the Holy Prophet (s), and also in Shafei jurisprudence, the grave has to be leveled.

Hence, this tradition is regarding humped graves.

Also, that is why our great traditionist, Shaykh Hurre Amili, in his comprehensive book of traditions, *Wasailush Shia,* has included a chapter on leveling of grave.

Muhaddith Nawawi, the prominent Ahle Sunnat scholar, has also understood this meaning. Thus, it is mentioned in his *Sharh Sahih Muslim,* under the explanation of this tradition that:

"The Sunnah is that the grave should not be very high from the ground and not built like a camel hump. On the contrary, it should be raised only as much as a span of hand. This is also the viewpoint of Shafei and his compatriots."

In *Sharh Sahih Bukhari*, Qastalani has also mentioned it under the reasonings of leveling of graves and said: In that tradition leveling of grave doesn't imply that it should be leveled to the ground; on the contrary, only their top should be leveled.

The fact is that the word of *Sawwatiya,* which is derived from *Taswiya*, if something is mentioned with it, it would mean leveling with that thing. But, when something else is not mentioned it would imply leveled in its own place.

Thus, Faitumi has written in *Misbahul Munir* that *Astawial Makaan* means that this place has become leveled. And *Sawaita* means that I have made it leveled.

In the same way, it is mentioned in *Qamus*: If that meaning were intended, it would have been said: Sawaita bil Arz; like it is mentioned in Qamus: *Sawaita bil turbate* and *Sawait baina*

huma and *Saawiyat au asrita beh*; all this means that I have leveled it equal to that other one; here only *sawaita* is mentioned; so it is only what scholars have understood that the top of the grave should be leveled.

If there was order to level the grave to the ground level, why Holy Prophet (s) raised the grave of Uthman bin Mazun higher than ground level, as clarified in traditions?

Also, a tradition will be mentioned later, in which it is mentioned that Messenger of Allah (s) saw a person reclining on a grave; now, reclining is not possible if the grave is not somewhat higher than the ground.

There is a point regarding the section of construction; it is shading the grave, whose prohibition is also heard in the words of some Wahabis, although its occurrence is also proved during that 'best of periods'.

Thus, in *Isabah* of Hafiz Ibne Hajar, it is narrated from Thaliba bin Malik that:

Hakam bin Abil Aas died during Uthman's reign and that day was extremely hot. A tent was fixed over the grave. Some people began to discuss this among themselves. Uthman said: "No one objected when a tent was pitched over the grave of Zainab binte Jahash during Umar's period."

Hakam died in 32 A.H.

In addition to this, it is mentioned in *Tafsir Ruhul Maani* that Muhammad Ibne Hanafiyyah had a tent fixed over the grave of Abbas and it is mentioned in *Sahih Bukhari* that when Hasan bin Hasan passed away, his honorable wife, Fatima binte Husain, had a tent fixed over his grave and she stayed there for a year.

To say that turning graves into Masjids and to pray in them is also prohibited; it might be based on the tradition of Holy Prophet (s) that:

"May God curse Jews and Christians for regarding graves

of their prophets as places of worship."

But the actual connotation of this tradition is what Muhaddith Tahir Fatani has written in *Majmaul Bihar* that:

Those people used to made those graves as direction of prayer and prostrated to them in every prayer like prostrating to idols.

Hafiz Suyuti, in his *Zuhrul Raba,* has mentioned in explanation of this tradition that:

"When a righteous person among them died, they made a Masjid over his grave."

Baidhawi has written that:

"Since Jews and Christians prostrated to the graves of their prophets, considering them as prayer direction prayed towards them and deemed them idols, that is why they are cursed; and Muslims were stopped from this. But if someone constructs a building near grave of a righteous person only to seek blessings, and does not pray facing it, then he would not be included in that."

Allamah Sindi Madani writes in *Hashiya Sunan Nasai* that:

"The implication of His Eminence was to warn his Ummah from what the Jews and Christians did with regard to graves of their prophets; that they took them as Masjids or prostrated to them or made them prayer direction and faced them during prayer. But if a Masjid is constructed besides the grave to obtain divine rewards, there is no problem in it."

We mentioned before in this book evidences of construction of Masjid over graves: like construction of Masjid over the folks of the cave, and existence of Masjid over grave of Fatima binte Asad in presence of His Eminence, Muhammad Ibne Hanafiyyah; and in the second century, existence of a Masjid over grave of His Eminence, Hamza; here it is further added that in *Kunuzul Haqaiq Manawi* there is report of Dailami that:

"Seventy prophets are buried in Masjid Kheef."

At another point this is narrated from Tibrani. From this is refuted the claim of Ibne Qayyim that: “In Islam, Masjid and grave do not come together at one place; on the contrary, what came later should be removed, and the first one should be maintained as it is.”

The greatest example of both coming together is existence of the graves of Prophet Ismail and Lady Hajra in Hijre Ismail of Masjidul Haraam.

Another meaning of that tradition that ‘Jews and Christians made graves of their prophets as Masjids’, is what Bukhari has understood. It is that Jews and Christians dug up the graves of their prophets and build Masjids in their place, Holy Prophet (s) has cursed them due to insult to the prophets.

Thus, in his *Sahih,* he has devoted a chapter to it entitled: “Graves of polytheists from Jahiliyya period should be dug up and Masjids constructed there.”

He has mentioned the following tradition to prove this point that Messenger of Allah (s) cursed Jews and Christians, because they made graves of prophets as Masjids.

Author of *Fathul Bari* has written in its commentary that:

“Reasoning for constructing Masjids upon graves of infidels is on the basis that the Prophet cursed those, who made the graves of prophets as Masjids; and along with prophets their followers are included in this command, who are believers and righteous, as for others: that is polytheists: their graveyards can be dug up and Masjids built upon them.”

If the implication of tradition is this, it is exactly opposed to the viewpoint of Wahabis. That is why there is curse for making Masjid after digging up graveyards of prophets, when it causes disrespect to prophets. Then how without making Masjid, without any purpose, on the contrary, by way of injustice and corruption, to dig up their cemeteries, which is definitely their insult, how it would not be instance of curse?

As for Prayer in cemeteries: there is no proof that it is

unlawful. Majority of scholars believe that it is detestable. As opposed to Wahabi viewpoint is present the practice of noble Ahle Bayt (a) and companions of Prophet.

Thus, Ghazzali in *Ihyaul Uloom*, has mentioned the traditional report of Imam Ja'far Sadiq (a) that Lady Fatima Zahra (s.a.) used to perform the Ziyarat of His Eminence, Hamza (r.a.). She used to pray over there and lament.

In addition to this, excellence is recorded about praying in Hijre Ismail in the presence of graves of Lady Hajra and Prophet Ismail.

Ibne Athir says in *Nihaya* that:

"Prayers were prohibited in tombs, because the soils of those places often contain moistures of corpses. Otherwise there is no problem if one prays on a clean piece of land."

Muhaddith Fatani has mentioned the same in *Majmaul Bihar* and added:

"This prohibition is restricted to the dug up graves."

In addition to that if in prohibition of praying besides graves, it is reasoned through this tradition that graves should not be made as Masjids, we have already discussed its implication.

It is also proved from *Sahih* of Ibne Habban that Messenger of Allah (s) prohibited praying towards graves.

Imam Ahmad bin Hanbal has also narrated from Messenger of Allah (s) that:

"Don't sit on graves and do not pray over them."

After this, no doubt remains about the meaning of those traditions and praying near graves of righteous persons to obtain divine rewards has continued among the righteous ancestors, which is supported by the following statement of Quran:

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

"Appoint for yourselves a place of prayer on the standing-place of Ibrahim." (Surah Baqarah 2:125)

Abdullah Ibne Umar used to search for relics of Holy Prophet (s) and pray over there. Ibne Taymiyyah Hanbali has written in *Siraate Mustaqeem* as quoted in *Awraaqe Baghdadiya* that Sindi Khwarizmi said:

We asked Imam Ahmad bin Hanbal if it was allowed to visit places deemed as holy; that what was his opinion regarding this? He replied:

"There is a tradition of Ibne Umme Maktum that he asked Holy Prophet (s) whether he can pray at his home such that it becomes a center of Prayer. And the conduct of Ibne Umar that he went and prayed at places where Holy Prophet (s) stayed. On the basis of these two reports, there is no problem to go and pray at those holy places, but people have resorted to extremism regarding this."

In the same way, Ahmad bin Qasim has narrated that they were asked regarding going to holy places situated in Medina. He said:

"On the basis of the tradition of Ibne Maktum and conduct of Ibne Umar that he prayed at places where Holy Prophet (s) had gone; there is no problem in it and it is allowed."

It is mentioned in *Al-Elamul Elaam Baitullahil Haraam* after stating about the house of Lady Khadija (s.a.) that it was acquired by Aqil Ibne Abi Talib. Then Muawiyah Ibne Abu Sufyan purchased it from him and converted it into a Masjid so that prayers might be performed over there.

It is learnt that it is permitted by the Shariah to pray at the shrines of prophets and saints and there is no proof of its illegality. On the contrary, the conduct of senior scholars informs that it is recommended.

To say that it is banned to light lamps over graves on the basis of traditional report of Ibne Abbas that Messenger of Allah (s) cursed those ladies, who visited graves and those men, who deemed them as Masjids and those, who lit lamps over there; regarding this, it is mentioned that if lighting of lamps is without a proper aim, it can be prohibited. But if it is for convenience of visitors and recitation of Quran or those, who recite supplications and Ziyarats; it is assisting in a good deed; so curse of Prophet cannot aimed at that.

Regarding prohibition of visiting graves: it is mentioned *Tohfatul Bari* and *Irshadus Sari* etc. that it was abrogated later on. We previously discussed about making graves as places of prostration.

Regarding touching and supplications: evidences were mentioned before as well. In addition, Ibne Taymiyyah has written in *Siraate Mustaqeem* that Abu Bakr Athram has narrated that:

I asked Ahmad bin Hanbal regarding touching and kissing grave of Prophet. He said: "I don't have any knowledge of it." Then I asked about the pulpit.

He said: "Traditional report is mentioned that Abdullah Ibne Umar used to touch and kiss the pulpit and conduct of Saeed bin Musayyab is also mentioned."

This shows that Imam Ahmad bin Hanbal also did not dare to prohibit touching and kissing of the tomb of Prophet. He only expressed his ignorance. Although everyone can understand that when evidence is found for legality of touching and kissing the pulpit, then the grave of Prophet is worthier for respect than pulpit.

His statement about grave that: I have no knowledge of it, is apparently an error of that reporter or he wasn't trustworthy; that is why Imam Ahmad did not speak clearly with him, because as Allamah Sayyid Hasan Sadr (t.s.) has mentioned in his treatise, Abdullah bin Ahmad, son of Imam Ahmad bin Hanbal, whose

statement it is clear is more reliable regarding his father, he has written in *Al-Ilal wal Sawaalaat* that:

"I asked my father regarding one, who touched and kissed the pulpit of Prophet to seek auspiciousness and same with the tomb hoping for divine reward. He said: There is no problem in it."

Also, Ibne Taymiyyah has mentioned the report of Yahya bin Saeed that when he was leaving for Iraq, he came to the pulpit of Prophet, touched it and supplicated.

It is narrated from Imam Malik that he used to seek auspiciousness from pulpit of Prophet.

Subki has said that there is no consensus on prohibition of touching/kissing grave of Prophet. He has argued through the traditional report that when Marwan bin Hakam saw a person clinging to the grave of Prophet, he caught his neck and demanded: "What are you doing?" He said: "I have not come to stones and bricks, I have come to the Messenger."

This man was His Eminence, Abu Ayyub Ansari. A similar incident is recorded about Bilal, Muezzin of Prophet; that he rubbed his face against the dust of the grave of Prophet and this act was practiced among Muslims since the early period of Islam.

Sacrifice and offerings: without any doubt, if it is not performed uttering the name of God, and if it is without intention of seeking nearness of Allah, we will also not regard that slaughtered animal lawful and neither would we regard the offering to be correct. But if after stating the name of Allah, the slaughtered meat distributed among visitors, no defect is there.

In the same way, if one makes offering for God, regarding it as service to visitors of that shrine, there is no reason for it being unlawful.

To say that: 'It is better to stop people from facing the tomb of Prophet while supplicating is better and Qibla is the most superior of all directions', is due to unawareness or overlooking

the rank Holy Prophet (s).

Regarding Messenger of Allah (s), scholars having correct belief, like Ali bin Burhanuddin Shafei in *Insanul Uyoon* and Hafiz Jalaluddin Suyuti, *Khasais Kubra* clearly write that:

"Land of the grave of Prophet, by consensus, is most superior to all the parts of the earth, even superior to the land of Kaaba. Some have said that it is superior to every part of heavens and even superior to the Arsh."

The traditional report of Qadi Ayaz was mentioned previously in the discussion of seeking mediation (*Tawassul*) that Mansur Dawaniqi asked Imam Malik:

"Should I face the Qibla or tomb of Prophet while supplicating?" He replied:

"Why should you turn away from Messenger of Allah (s), whereas he is your mediation (*Wasila*) and mediation of your father, Adam (a)?"

Allamah Muhaqqiq Kamal bin Hamam has clearly stated:

"To face the holy grave is superior to facing the Qibla."

In *Jauhar Munazzam*, Allamah Ibne Hajar Makki has reasoned that all of us have consensus that:

His Eminence is alive in his grave: and like one would have faced him during his lifetime, keeping the back to Qibla, the same should be there during Ziyarat of his tomb.

Whatever is mentioned regarding circumambulation, touching and kissing, discussion about it was mentioned previously.

In words of Abdullah bin Ahmad bin Hanbal was mentioned the statement of Imam Ahmad bin Hanbal himself, towards whom Ibne Abdul Wahhab and all Najdi people and their followers: Ibne Taymiyyah and Ibne Qayyim are all dedicated, that:

There is no problem in kissing the grave of Prophet and it is

clear that kissing the grave after demise is same as kissing hands or feet during the lifetime, because the standard of both is same and it is respect and honor.

In *Sunan Abu Dawood*, it is narrated in the words of Abdullah Ibne Umar that we went to the Prophet and kissed his hands.

There is report of Umme Aban binte Wazeh bin Zaraa from her father Zare, who had come in the delegation of Abdul Qays tribe that when we reached; after dismounting quickly, we were kissing the hands and feet of the Holy Prophet (s).

In addition to that other evidences of kissing (hands and feet) were also mentioned previously in connection with according of respect to Prophet.

Now, by the grace of Allah:

We have refuted each part of the verdict issued in the name of scholars of Medina and it is proved that construction of domes over graves is lawful and that there is no aspect for illegality in according respect and honor to them.

On the contrary, conduct of Prophet, practice of companions, manners of companions of companions and practice of all Muslims, which has continued since the beginning till date; all show that those, who demolished those buildings or who support that demolition; are in the terminology of Ahle Sunnat, beyond the pale of faith and outside the congregation.

Chapter Six: Some traditions and traditional reports regarding the natives of Najd

Among them being the statement in *Sahih Bukhari* regarding the Holy Prophet (s) that:

His Eminence stood besides the pulpit and said: "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out."

Or said: "From where the rays of sun come out."

It is clear that His Eminence was pointing towards east. Though in the first case, the tradition is ambiguous. It is not known in which direction His Eminence pointed. But it is clarified through the second tradition from Abdullah Ibne Umar that he heard Messenger of Allah (s) say while facing east:

"Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence, where the (side of the head of) Satan appears."

This shows that His Eminence implied east and all know that Najd is to the east of Medina.

It is mentioned in another authentic tradition of *Sahih Muslim* that:

"Hardness of hearts and disloyalty is there in the east and faith is present among the folks of Hijaz."

In these traditions, His Eminence has clearly mentioned that folks of Hijaz are comparatively religious and the folks of Najd are hard-hearted and merciless.

But those Wahabis inverted the command and claimed that only Najdis are owners of faith and people of Hijaz and Muslims of the whole world are infidels and polytheists.

If someone still doubts that east implies Najd; on the contrary, if he thinks that it implies some other place; one more tradition in *Sahih Bukhari* would remove this doubt.

It is narrated from Ibne Umar that:

Messenger of Allah (s) said: "O Allah! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet again said, "O Allah! Bless our Sham and Yemen." They said again, "Our Najd as well." The reporter says that I think that the third time, Prophet said, "There will appear earthquakes and afflictions, and from there will come out the horns of Satan."

This tradition on one hand proves that Najd is center of domination of Satan and at the same time it is disliked by God and Prophet, because in spite of insistence, the Prophet did not include it in his supplication. This shows that divine mercy is away from that land forever.

This tradition is also present in books of Ahle Sunnat as the reference was mentioned; from the Shia scholars, Allamah Noori has mentioned it in *Mustadrak Wasail*.

The term of 'Qarnash Shaitan' is mentioned in these traditions, which translates as 'horn of Satan'. It is mentioned regarding this in *Qamus* that 'horn of Shaitan' and 'two horns of Shaitan' implies his group and followers of his view or his strength and domination and power. As if the people of Najd command the position of being weapons of Shaitan, as he attacks and achieves his objectives through them only.

There is another tradition of the Holy Prophet (s) that:

"Faith takes refuge towards Medina."

Ibne Athir Jazari has mentioned it in his *Nihaya* and His Eminence also said that:

"Shaitan has lost hope of being worshipped in the Arabian

Peninsula."

From which it is clear that it implies Mecca and Medina. On the contrary, Ibne Athir has mentioned the statement of Imam Malik that: Here Arabian Peninsula implies holy Medina itself.

After this how astonishing it is that the land, which Messenger of Allah (s) labeled as center of Shaitan, people of that place should claim to be believers and true Muslims; and regarding places that he declared as centers of faith, where Shaitan cannot be followed, should be regarded as centers of disbelievers and polytheists!

Astonishing miracle of bragging is that Najdi people severely insist that verses of Quran and traditional reports should be interpreted according to apparent connotation.

But when these traditions are presented, they employ extremely remote reasonings and commit audacity saying this does not imply Najd; on the contrary, it implies Iraq, because it is situated at a level higher than Hijaz. But linguistics, geography and Arabic poetry all show that it is very remote from truth.

It is known that when the word of Najd is mentioned without any condition, it implies this same land, which is situated near Hijaz and which is at a level higher than Hijaz; that is why it is called Najd and opposed to that is Tahama, which is at a lower level; and it is also known as Ghaur, which is opposite of Najd.

In *Qamus*, Firozabadi has mentioned the meaning and limits of Najd that ahead of it is Tahama and behind it Yemen and on its sides are Iraq and Shaam. From the side of Hijaz, it begins from Zaatul Irq.

Jauhari has written in *Sihah* that Najd is in Arabia and it is opposite Ghaur. Ghaur implies Tahama. All highlands between Tahama and Iraq, is Najd.

In *Misbahul Munir*, Qayyumi has written in the clarification

of the word of Najd that Najd is a famous land in Arabian Peninsula adjacent to Iraq. It is not a part of Hijaz, although it is included in Arabian Peninsula.

It is mentioned in *Tahzib* that the moat which Kisra dug on the boundaries of Iraq, the area beyond that moat is Najd as far as you turn to Hira. When you turn towards it, you enter Hijaz.

In *Tarikh Najd*, Mahmud Shukri Alusi has mentioned ten statements regarding demarcation of boundaries of Najd, all of whom prove that Iraq lies outside the land of Najd.

Through that word, Arab poets also imply that same land of Najd and not the area of Iraq. On the contrary, they have mentioned Iraq in opposition to Najd. We have mentioned those verses in the Arabic version and it is of no use to mention them in this Urdu version.

It is mentioned in *Qamusul Amkina wal Baqa* that the towns of Najd are situated to the east of Hijaz. They are divided into two parts: Najd of Hijaz and Najd of Ariz; the Karamita rose up from this land and Musailima Kazzab also arose from here and Wahabi people also came out from there; their capital is Riyadh city, whose population is estimated to be 30000.

This proves that Najd is the same which is center of Wahabis and it is to east of Hijaz, after which no veil remains on the meaning of tradition.

There is also a tradition, which Ahmad bin Zain Dahlan has mentioned in *Khulasatul Kalaam*.

His Eminence, the Holy Prophet (s) said: “A satan will emerge from Najd, whose mischief will create a sensation in Arabian Peninsula.

He has mentioned another tradition that:

“They would emerge from east in such a way that they would recite Quran in manner that it wouldn’t move beyond their throats; they will exit from religion like an arrow leaves the bow. They wouldn’t return to religion till the shot arrow returns

to the bow. Their distinctive feature is shaved heads.”

There are other traditional reports as well of the same matter.

It is mentioned in *Khulasatul Kalaam* after quoting all those traditional reports that what His Eminence said: Their distinctive feature is shaved heads: it is clearly indicates those people, who emerged from the east and are followers of Muhammad bin Abdul Wahhab.

Ibne Abdul Wahhab emphasized shaving of the heads so completely that no trace should remain of hair. And if someone entered their assembly, he was not allowed to leave till his head wasn’t shaved; and such a severe restriction about it was not seen in any other group.

According to Abdur Rahman Mufti Zubaid there is no need to write any book in refutation of Ibne Abdul Wahhab; only this statement of His Eminence is sufficient that the sign of that group is shaving of head. It is so because no heretical group had emphasized so much upon it. And such was the restriction from Muhammad bin Abdul Wahhab that even women following that sect were advised shaving of heads.

Also, there is a tradition quoted by our prominent tradition scholar Allamah Majlisi in *Biharul Anwar* in the volume of Turmoil (*Fitan*) from Abu Saeed Khudri that:

When His Eminence, Ali (a) was in Yemen, he sent a huge quantity of goods for Holy Prophet (s) and His Eminence distributed them among four persons: Aqra bin Habis, Uyyana bin Badr Fuzari, Alqama bin Ilaaqa Aamiri and Zaid bin Khail Tai. The Quraish and Ansar were angered at this and said: “He gives to the leaders of Najd and leave us deprived.”

The Holy Prophet (s) said: “I give them in order to make them inclined to Islam.” After that a person came, whose eyes were sunk and cheek bones raised; he had a thick beard and his cheeks were puffed up, his head was shaved. He called out His Eminence by name and said: “Fear Allah!”

His Eminence said: "If I disobey Allah, who would obey Him? He has placed His trust on me regarding all the people of the world and you don't trust me?" From among the Muslims, I think it was Khalid bin Walid, who sought permission to slay him, but the Prophet didn't permit.

After he went away, the Prophet (s.a.w.s.) said: "A group will appear from his descendants, who would recite Quran in such a way that it wouldn't go beyond their throats; they would exit Islam like an arrow leaves the bow. They would slay Muslims and spare the idolaters. If I apprehend them, I would slain them in a way that someone from the Aad tribe is killed."

It is mentioned in another traditional report that someone asked regarding their distinctive feature; he said:

"Their distinctive feature is shaving of head." He used the word of 'tahleeq' or 'tasmeed' for it. "So, when you see them, you should eliminate them."

In *Nihaya*, it is mentioned in explanation of some terms of this tradition that:

Zuzai means true lineage and 'tasmeed' would be common among them; 'tasmeed' implies shaving of head in such a way that hair is completely removed.

It is mentioned in another traditional report that this person was Zul Khwaisra Tamimi.

Two points are proved from this tradition:

One: that the folks of Najd were such opponents of Islam that whoever from them entered Islam, making him inclined to Islam was severely required as was the case of Abu Sufyan etc, who were called *Moallifatul Quloob* [whose hearts were made to incline to Islam through monetary considerations].

Secondly: saying about Abu Khwaisra Tamimi that such persons would emerge from his descendants and we saw that Muhammad Ibne Abdul Wahhab was a Tamimi.

Therefore, it is proved that all the signs in those people are

as what Messenger of Allah (s) had informed. Shedding blood of Muslims, never taking up the sword against non-Muslim idolaters, keeping the heads shaved; all these things are connected to observation. From these a person can understand those qualities, which are visible to the eyes: like the Quran not going beyond the throat or exiting from Islam, like the arrow leaves the bow.

Such other traditions can be found if one searches, which would apply to Najdi people exactly; and this prophecy should also be regarded as a miracle of the Prophet of Islam (s).

Chapter Seven: Immoral deeds of Wahabis from the beginning to date

We should know that these people appeared in 1160 A.H. and since they appeared, their slogan was shedding the blood of Muslims.

Their ruler of that time: Muhammad bin Masud paid allegiance to Muhammad bin Abdul Wahhab upon the condition that he would fight against the opponents of that sect, and shed their blood in name of Jihad in the path of God.

Now, what can one say about people, whose foundation rested on shedding blood of Muslims?

As their rule strengthened, nothing could have prevented them from this: therefore, as their power increased as was the increase in bloodshed. Other than shedding blood, the sanctities of numerous ladies were violated, so many ladies were taken captives and turned into slaves; so many children were eliminated; and all these cruelties were wrought upon Muslims.

During their whole tenure, they never shed the blood of any non-Muslim.

When their power was entrenched among ignorant people of Najd, their oppressions increased and during the reign of Saud bin Abdul Aziz bin Muhammad bin Masud, Iraq was attacked a number of times, as prominent Shia scholar, Sayyid Muhammad Jawad Amili has mentioned in eye witness accounts of these oppressions at the end of many volumes of his book of *Miftahul Karama*; namely *Zamaan, Shafa* and *Wikalah.*

In the same period, they entered Mecca and Medina and there was continuous battle between them and Sharif of Mecca

from 1205 to 1220 A.H. in which the Sharif was defeated and they declared Mecca and Medina as abode of war and wrought carnage there.

They plundered all the wealth seized at the tomb of Prophet and appropriated it. Its detailed account is mentioned in *Tarikhe Ajaibul Asar* of Jabrati. Although it is clear from different places that this writer was himself inclined to Wahabism.

They banned Muslims from performing the Hajj and it was announced during Hajj season:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا

"O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year." (Surah Taubah 9:28)

As a result in 1221 A.H. Hajj pilgrims from Shaam and Egypt stopped coming there for Hajj, whose details are mentioned in *Khulasatul Kalaam* of Ahmad bin Zaini Dahlan.

In 1223 A.H. Ibne Saud ordered that all domes in Mecca should be demolished and said 'these idols should be destroyed, so that other than Allah, no deity remains'.

Thus, the following day, they came with pickaxes and started demolishing domes and other relics. First of all they demolished the domes of Jannatul Moalla, which were numerous. Then the domes of the birth place of Holy Prophet (s) and Abu Bakr; and tomb of Lady Khadija (s.a.).

They razed all the sacred relics while reciting war songs, playing drums and singing and abusing the folks buried there; they said: "They are deities fabricated by people."

Allamah Ibne Dahlan has mentioned all this in his history,

Khulasatul Kalaam.

Similarly, they demolished the tombs of Medina, except for the dome of Holy Prophet (s); in addition to that they demolished all tombs and graves, especially graves of Jannatul Baqi.

Such of their deeds continued till armies arrived from Egypt and compelled them to withdraw. Fierce battles occurred till at last the Najdi forces were defeated and Muslim army was victorious.

In Shaban 1234 A.H. the order of Muhammad Ali Pasha, ruler of Egypt reached Ibrahim Pasha, commander of Egyptian army, who has reached upto Dariya, to destroy it. So the Egyptian army ransacked that place and put it on fire. The people of that place dispersed here and there.

But Amirul Momineen Ali Ibne Abi Talib (a) had informed regarding Khawarij that they would not be destroyed completely; when their one branch would cut, another branch would appear. Thus, after some time they raised their head again.

They came to Iraq again and ransacked Kerbala Moalla, and put thousands of believers to the sword. They plundered the holy sanctuary like how Muslim bin Uqbah, commander of Yazid's forces had done after the attack on Harra inside sanctuary of Medina; that impurities were piled up there.

In addition to that they uprooted the holy sarcophagus and plundered the treasure of the holy sanctuary.[1] They were unable

---

[1] Wahabi writers and scholars to go to an extreme in defending Yazid Ibne Muawiyah whose deeds attest to his animosity to the Companions. It was Yazid's army who sacked Medina during Harra battle, in which countless Companions were murdered and their women raped. It is reported that in the aftermath of this, one thousand unwed girls became pregnant. Before that, Yazid's soldiers had committed the atrocious crime of murdering eighteen members of the Prophet Household at

to enter Najaf Ashraf, although they besieged it for many days; but due to providence they failed. After the killings of many of their men, they returned unsuccessful from there.

After that for around a hundred years, they were not able to raise their head much. They remained confined to their towns of Najd; till at last, through British support, they got such a chance that the ruler of Najd became the de facto ruler of Najd and Hijaz and caretaker of the two sanctuaries.

Now, they wrought such oppression and trespassed the sanctity of divine symbols that have wounded the hearts of Islam and Muslims. Upon coming to the throne, Abdul Aziz of Aale Saud of that time first of all, unleashed carnage in Taif and demolished the dome of Abdullah bin Abbas.

Then he demolished all the domes in Mecca, among whom were the tombs of Abdul Muttalib, the blessed grandfather of Holy Prophet (s), and tomb of his uncle, Abu Talib; grave of his wife, Ummul Momineen, Lady Khadija (s.a.); dome of his mother, Lady Amina; they demolished all these places.

In addition of the personal merits and ranks of those people, it should be seen that most of them were the chiefs of Quraish tribe, regarding whom there is tradition in the *Musnad* of Imam Ahmad bin Hanbal - who is a leader of these Najdi people - that:

"Messenger of Allah (s) said: One, who insults the Quraish

Kerbala including his grandson, Husain, a number of his brothers, and their sons including children and newborn infants. During the reign of Yazid also, Mecca was sacked and the Kaaba set on fire. In spite of these, the Wahabi applaud Yazid in their writings, which can only mean that they condone his deeds. They also blatantly ignore the documented accounts confirming that Yazid did not perform obligatory prayers and drank alcohol. For these transgressions alone, they should have declared him a heretic in accordance with Imam Ahmed's teachings, which they claim to follow. Instead of this they praise Yazid and condemn all those, who ask for the Prophet's intercession including the Companions, as heretics.

would be humiliated by God."

There is no doubt that destruction of tomb is insult of the owner of grave. When Holy Prophet (s) saw a man seated reclining against a grave, he said: "Don't cause distress to the inmate of grave."

Ibne Abi Shaibah has narrated from Abdullah Ibne Masud that he said: "To cause distress to a believer after his passing away is like causing distress to him during his lifetime; and it is prohibited to cause distress to a believer."

Now, everyone can estimate that if someone's house is demolished during his lifetime, would it cause distress to him or not? Same is the case of spading up of grave; it would cause distress to the owner of the grave. When it is causing distress to the owners of the grave, read the following verse of Quran:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾

"And those who distress believing men and believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin." (Surah Ahzab 33:58)

These acts of theirs in Taif and Mecca were sufficient to cause distress to the Muslim world, but again they demolished all the relics of Medina Munawwara; and razed all the domes of Jannatul Baqi containing graves of the wives of Prophet, and his relatives and companions.

Like the tomb of Uthman bin Mazun, whom the Holy Prophet (s) had buried personally and made his grave distinct, which was mentioned previously in this book; and the respected father of Holy Prophet (s), His Eminence, Abdullah; his son, Ibrahim; his uncle, Abbas bin Abdul Muttalib; his cousin, Aqeel, and companions: Abdullah Ibne Masud and Abdur Rahman Ibne

Auf etc.

More than all, they razed the holy tomb of Lady Fatima Zahra (s.a.) where according to many Ahle Sunnat scholars, like Momin Shablanji in *Nurul Absar*, Muhammad bin Sabban in *Isafur Raghibeen*, Abul Abbas Ahmad bin Yusuf Damishqi in *Akhbarul Dawl* and *Athararul Awwal*, Ali bin Burhanuddin Shafei in *Insanul Uyoon*, Ibne Abde Barr in *Istiab*, and others she was buried, regarding whom is the clear tradition of *Sahih Bukhari* that the Holy Prophet (s.a.w.s.) said:

"One, who caused distress to her (Fatima), has distressed me."

And this tradition was mentioned before that:

"One, who causes distress after death, is same as one, who causes distress during the lifetime."

After this one should recite the following verse of Quran:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

"Surely (as for) those who cause distress to Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace." (Surah Ahzab 33:57)

They also demolished the dome containing the graves of four Imams:

1- Imam Hasan (a)

2- Imam Zainul Aabideen (a)

3- Imam Muhammad Baqir (a)

4- Imam Ja'far Sadiq (a)

They were such personages that their excellence is also

mentioned in reliable Ahle Sunnat books and this dome in which they were buried, commanded special respect and sanctity in view of all Muslims.

Ibne Hajar Makki writes in *Sawaiqul Mohriqa* under the account of Imam Ja'far Sadiq (a) that:

"He was also buried in that dome; so what should be said about that dome. What an exalted and auspicious dome it is."

In *Faslul Khitab*, Muhaddith Muhammad Parsa Bukhari has mentioned in the account of Imam Zainul Aabideen (a) that:

"He was buried in that dome, in which before this, Abbas, the uncle of Prophet (s) and his own uncle, Imam Hasan (a) was buried and after him, his son, Imam Muhammad Baqir (a) was also buried there and then his son, Imam Ja'far Sadiq (a), what can be said about this dome. How exalted and noble this it is!"

There are similar statements of other scholars as well.

How distressing was the demolition of that dome to both Shia or Sunni Muslims; its estimation is possible through observations of Khwaja Hasan Thani Nizami that he mentioned in the journal of 'Manadi', New Delhi, Issue of December 1968; under the travelogue of Ziyarat of Iran and Iraq; after the account of the shrine of Imam Ali Reza (a):

"Upon observing the conditions here, one is reminded of Medina Munawwara and one recalls the Baqi cemetery, where all the graves are demolished and all tombs un-shaded. Neither having domes, nor coverings on the grave, nor flowers; nor shade of any tree; nor a couple of blades of grass."

I am perplexed that when the Holy Prophet (s) can repose in his chamber; when a dome can be made over the grave of Prophet, when Abu Bakr and Umar can be buried under a roof; and the companions who buried them there; were companions, who met the Prophet directly. Who learnt Islam directly from one, who introduced Islam.

From among them no one saw any defect in burial in

chambers and under buildings. Then how today anyone has the right to demolish tombs? Can these grave demolishers understand religion more than the companions? Were (God forbid) the companions less religious than them? I seek refuge of Allah from making such a statement.

The fact is that confrontation between good and evil and truth and falsehood never ends.

Oppressions on Mecca and Taif.

Battles of Badr and Uhad.

Encounters of Siffeen and Kerbala.

These series continue even today. Muhammad and the Holy Imams (a) display examples of patience and steadfastness in trials of the world. They showed it at that time and they are still showing it.

May Allah keep the green dome of Medina safe and sound; if its construction and survival is lawful then can anyone estimate the distress that the inmate of that green dome experienced upon the razing of the tombs of his beloved daughter, Fatima, his beloved grandson, Hasan and graves of many other loved ones?

May Almighty Allah not grant the morning of that day to any Muslim, on which his words and acts distress the Prophet.

The End

Ali Naqi Naqvi

Tehran, Islamic Republic of Iran.

Bibliography of *Radde Wahabiya*

1. *Khilafat O Imamat*
2. *Tarikh Najd*
3. *Al-Tauheedul Ladhi Huwa Haqqullaah Alal Abeed Ibne Abdul Wahhab*
4. *Sahih Muslim*
5. *Sahih Bukhari*
6. *Nahjul Balagha*
7. *Jauhar Munazzam fee Ziyarate Qabre Nabiul Mukarram*
8. *Ashraful Wasail Ilaa Fahmush Shamail* - Ibne Hajar Makki
9. *Hallul Maqid Hashiya Sharhe Aqaid* - Maulana Abdul Haleem Firangi Mahli
10. *Durarul Kamina*, Vol. 1 - Ibne Hajar Makki
11. *Tarikh Dhahabi*
12. *Miratul Jinan*, Yafai
13. *Tarikh Abul Fida*
14. *Khulasatul Miqaal fee Shaddur Rihaal,* Sayyid Mustafa Nuruddin Husain
15. *Insanul Uyoon*, Ali bin Burhaniddin Shafei

16. *Shifaus Siqaam fee Ziyarate Khairul Anaam,* Hafiz Taqiuddin Subki
17. *Muntahaiul Maqaal fee Sharh Hadithul Tashaddur Rihal*, Mufti Sadruddin
18. *Ittihaaf Ahle Irfan Ba ruwiyatal Anbiya wal Malaika wal Jaan,* Shaykh Muhammad Barnasi
19. *Naseemur Riyaaz, Sharh Shifa Qadi Ayaz,* Ahmad bin Shahabuddin Khafaji
20. *Sharh Shifa Mulla Ali Qari*
21. *Kashfuz Zunoon*
22. *Mustadrak Hakim*
23. *Mojam Kabir*, Tibrani
24. *Hilyatul Awliya*, Abu Nuaim
25. *Jami Kabir*, Hafiz Suyuti
26. *Khasais Kubra,* Jalaluddin Suyuti
27. *Dalail*, Baihaqi
28. *Tarikh Bukhari*
29. *Kitabul Marifah,* Abu Nuaim
30. *Sharh Dalailul Khairat*
31. *Nahjatul Mahafil*, Imaduddin Aamiri
32. *Dalailun Nubuwwah*, Hafiz Abu Nuaim Isfahani
33. *Al-Bayan wat Tabaiyyan*, Jahiz
34. *Usdul Ghaba,* Ibne Athir Jazari
35. *Istiab*, Ibne Abde Barr
36. *Zaadul Maad*, Ibne Qayyim

37. *Tarikh Ibne Khallikan*
38. *Sunan Ibne Majah*
39. *Hashiya Sunan Ibne Majah*, Muhaddith Sindi
40. *Mawahibe Laduniya*, Qastalani
41. *Hisne Haseen*, Shamsuddin Jazari
42. *Jazbul Quloob*, Shah Abdul Haq Muhaddith Dehlavi
43. *Shifa*, Qadi Ayaz
44. *Awraqe Baghdadiya*, Sayyid Ibrahim Rawi Rufai
45. *Wafa*, Samhoodi
46. *Tazkiratul Saame wal Mutakallim*, Shaykh Badruddin bin Ibrahim bin Saadullah Jamwai Kanani
47. *Adabul Imla wal Istimla*, Abdul Karim Samani
48. *Mahaziratul Abrar*, Shaykh Muhiyuddin Ibne Arabi
49. *Isabah*, Hafiz Ibne Hajar
50. *Hashiya Aqnaam*, Shaykh Mansur Hanbali
51. *Mahaziratul Awail*
52. *Jama Bainus Sahihain*
53. *Musnad Ahmad*
54. *Sunan Ibne Dawood*
55. *Tarikh Najd*, Alusi
56. *Tafseer Kabir*, Imam Fakhruddin Raazi
57. *Kitabul Aalim wal Mutallim*, Imam Abu Hanifah
58. *Jame Kabir*, Jalaluddin Suyuti

59. *Amalul Yaum wal Laila*, Hafiz Abu Nuaim Isfahani
60. *Kitabud Daawaat*, Hafiz Jalaluddin Suyuti
61. *Khairat Hassan fee Manaqibul Imam Abu Hanifa al-Noman*, Ibne Hajar Asqalani
62. *Bani Darse Nizami Mufti Muhammad Raza Ansari*
63. *Fatwa Jawaaze Yaa Shaykh Abdul Qadir Shayun*
64. *Yanabiul Mawaddah*, Shaykh Sulaiman Balkhi Qanduzi
65. *Kifaya*, Shobi
66. *Fatawa Gharaib*
67. *Matalibul Momineen*
68. *Khazanatur Riwayah*
69. *Abjadul Uloom*, Nawab Siddiq Hasan Khan Kannauji
70. *Mahwal Hauba fee Sharh Abiyaatut Taubah*, Muhammad Ismail Sanani
71. *Raddul Mukhtar*, Sayyid Muhammad Amin bin Umar, alias Ibne Abideen
72. *Tauzeeh*, Sulaiman bin Abdullah bin Muhammad bin Abdul Wahhab
73. *Al-Hisn wal Jannah Alaa Aqida Ahlas Sunnah*, Shaykh Muhammad Yusuf, famous as Kafi
74. *Kashful Shubhaat fee Tashkeek bil Mushabihaat*, Muhammad bin Abdul Wahhab
75. *Kashtul Abaab*
76. Sharh Tauheed

77. *Zaadul Maad fee Huda Khairul Ibaad,* Ibne Qayyim

78. *Kitabul Umm*, Shafei

79. *Sawaiqul Mohriqa*, Ibne Hajar Makki

80. *Awraaqe Baghdadiya*

81. *Maalimut Tanzeel*

82. *Lubabut Taweel*, Khazin

83. *Tafsir Jalalayn*

84. *Kashaf*

85. *Tanvirul Miqbas Ibne Abbas*, Abul Saud

86. *Gharaibul Quran*, Nishapuri

87. *Sharh Sahih Muslim*, Nawawi

88. *Siraate Mustaqeem*, Shaykh Taqiuddin Ibne Taymiyyah

89. *Al-Adlul Shaahid fee Tahqeeqal Mashahid*, Uthman bin Baduq Shafei

90. *Faslul Khitab*, Muhadddith Khwaja Parsa Bukhari

91. 'Risala Ummul Qura', 4th Jamadius Sani, 1335 A.H.

92. *Umdatul Talib*, Jamaluddin Ibne Uyyana

93. *Habibus Sayr*

94. *Kamil*, Ibne Athir

95. *Rauzatus Safa*

96. *Tarikhul Khulafa*, Suyuti

97. *Durre Mukhtar*

98. *Sharh Mishkat*

99. *Majmaul Bihar*, Muhaddith Muhammad Tahir Fatani

100. *Wasailush Shia*, Shaykh Hurre Amili

101. *Misbahul Muneer*, Faituni

102. *Tafseer Ruhul Maani*

103. *Zuhurul Riba*, Hafiz Suyuti

104. *Tafsir Baidhawi*

105. *Hashiya Sunan Nasai*, Sindi Madani

106. *Kunoozul Haqaiq*, Manawi

107. *Fathul Bari*

108. *Ihyaul Uloom*, Ghazzali

109. *Nihaya*, Ibne Athir

110. *Al-Elaam Baitullahil Haraam*

111. *Tohfatul Bari*

112. *Irshdus Saari*, Sayyid Hasan Sadr (t.s.)

113. *Kitabul Ilal wal Sawaalaat*, Abdullah Ibne Ahmad bin Hanbal

114. *Mustadrakul Wasail*, Allamah Nuri

115. *Sihah*, Jauhari

116. *Tahzeeb*

117. *Qamusul Amkina wal Baqaa*

118. *Khulasatul Kalaam*, Ahmad bin Zaini Dahlan

119. *Biharul Anwar*, Allamah Majlisi

120. *Miftahul Karama*, Sayyid Muhammad Jawwad Amili

121. *Tarikh Ajaibul Asar*, Jabrati

122. *Nurul Absaar*, Momin Shablanji

123. *Isafur Raghibeen*, Muhammad bin Hayyan

124. *Akhbarul Awwal*, Abul Abbas Ahmad bin Yusuf Dasti

125. *Aathaarul Awwal*, Abul Abbas Ahmad bin Yusuf Dasti

126. *Kitabul Istiab*, Ibne Abde Barr

127. 'Risala Manadi', Dec 1968, Khwaja Hasan Sani Nizami, New Delhi

Epilogue: A letter from his teacher to Muhammad Ibne Abdul Wahhab

Among those, who have refuted Muhammad Ibne Abdul Wahhab is his teacher, Kurdi Shafei. Some of the refutations that he mentioned in a letter are as follows:

Son of Abdul Wahhab, peace be on one, who followed the guidance. I counsel you for the sake of Allah to keep your tongue away from causing hurt to the Muslims.

Thus, if you hear regarding anyone that he is having belief in the effectiveness of anything or anyone other than Allah whose help is sought, then convey the truth to him and present evidence that anything or anyone other than Allah is not effective. Now, if he refuses, you should only then declare him as an infidel.

You do not have any right to declare the majority of Muslims as infidels, whereas only you are deviated from the majority of Muslims. Thus, one, who has become deviated from the majority sect, is more deserving of infidelity. It is so, because he has left the path of faith and followed another way. Almighty Allah has said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

"And whoever acts hostilely to the Apostle after that

guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort." (Surah Nisa 4:115)

The wolf only attacks the goat, which has separated from the herd.

Orthodox Sunni scholars who opposed *Wahabism*

Following is a selected list of orthodox Sunni scholars, who refuted *Wahabism* and warned Muslims from its poison. The list of scholars, along with names of their books and related information, is quoted from the orthodox Sunni scholar Muhammad Hisham Kabbani:

Al-Ahsa'i, Al-Misri, Ahmad (1753-1826): Unpublished manuscript of a refutation of the Wahabi sect. His son Shaykh Muhammad Ibne Ahmad Ibne Abd al-Latif al-Ahsa'i also wrote a book refuting them.

Al-Ahsa'i, Al-Sayyid Abd al-Rahman: wrote a sixty-seven verse poem, which begins with the verse:

"A confusion came about like nightfall covering the skies and became widespread almost reaching the whole world."

Al-Amrawi, Abd al-Hayy, and Abd al-Hakim Murad (Qarawiyyin University, Morocco): *Al-tahdhir min al-ightirar bi ma ja'a fi kitab al-hiwar* ["Warning Against Being Fooled By the Contents of the Book (by Ibne Mani) *A Debate With al-Maliki* (an attack on Ibne Alawi al-Maliki by a Wahabi writer)"] (Qarawiyyin, 1984).

Ata' Allah al-Makki: *al-sarim al-hindi fil unuq al-najdi* ["The Indian Scimitar on the Najdi's Neck"].

Al-Azhari, Abd Rabbih Ibne Sulayman al-Shafii (The author of *Sharh Jami' al-Usul li ahadith al-Rasul*, a basic book of Usul al-Fiqh: *Fayd al-Wahhab fi Bayan Ahl al-Haqq wa man dalla an al-sawab*, 4 vols. ["Allah's Outpouring in

Differentiating the True Muslims From Those Who Deviated From the Truth"].

Al-Azzami, Allama al-shaykh Salama (d. 1379H): *Al-Barahin al-satiat* ["The Radiant Proofs..."].

Al-Barakat al-Shafii al-Ahmadi al-Makki, Abd al-Wahhab Ibne Ahmad: unpublished manuscript of a refutation of Wahabi sect.

Al-Bulaqi, Mustafa al-Masri wrote a refutation to Sana'i's poem, in which the latter had praised Ibne Abd al-Wahhab. It is in Samhudi's "Saadat al-Darayn" and consists in 126 verses beginning thus:

"By the glory of the Owner of glory, not baseness, do I overcome;

And by Allah, not by creatures, do I seek guidance to Allah."

Al-Buti, Dr. Muhammad Said Ramadan (University of Damascus): *Al-Salafiyyatu marhalatun zamaniyyatun mubar-akatun la madhhabun islami* ["The Salafiyya is a blessed histo-rical period not an Islamic school of law"] (Damascus: Dar al-fikr, 1988); *Al-lamadhhabiyya akhtaru bidatin tuhaddidu al-sharia al-islamiyya* ["Non-madhhabism is the most dangerous innovation presently menacing Islamic law"] (Damascus: Maktabat al-Farabi, n.d.).

Al-Dahesh, Ibne Abd Allah, Dr. (Arab University of Morocco), ed. *Munazara ilmiyya bayna Ali Ibne Muhammad al-Sharif wa al-Imam Ahmad Ibne Idris fi al-radd ala Wahhabiyyat Najd, Tihama, wa Asir* ["Scholarly Debate Between the Sharif and Ahmad Ibne Idris Against the Wahabis of Najd, Tihama, and Asir"].

Dahlan, al-Sayyid Ahmad Ibne Zaini (d. 1304/1886). Mufti of Mecca and Shaykh al-Islam (highest religious authority in the Ottoman jurisdiction) for the Hijaz region: *al-Durar al-saniyyah fi al-radd ala al-Wahabiyyah* ["The Pure Pearls in Answering the Wahabis"] pub. Egypt 1319 & 1347 H; *Fitnat al-*

Wahabiyyah [“The Wahabi Fitna”]; *Khulasat al-Kalam fi bayan Umara’ al-Balad al-Haram* [“Summation concerning the leaders of the sacrosanct country”], a history of the Wahabi fitna in Najd and the Hijaz.

Al-Dajwi, Hamd Allah: *al-Basa’ir li Munkiri al-tawassul ka amthal Muhammad Ibne Abdul Wahhab* [“Evident proofs against those who deny seeking intercession like Muhammad Ibne Abdul Wahhab”].

Dawud Ibne Sulayman al-Baghdadi al-Hanafi (1815-1881 CE): *al-Minhaj al-Wahbiyya fi radd al-Wahhabiyya* [“Divine dispensation concerning the Wahabi deviation”]; *Ashadd al-Jihad fi Ibtal Dawa al-Ijtihad* [“The most violent Jihad in proving false those who falsely claim Ijtihad”].

Al-Falani al-Maghribi, al-Muhaddith Salih: He authored a large volume collating the answers of scholars of the Four Schools to Muhammad Ibne Abd al-Wahhab.

Al-Habibi, Muhammad Ashiq al-Rahman: *Adhab Allah al-Mujdi li Junun al-Munkir al-Najdi* [“Allah’s terrible punishment for the mad rejector from Najd”].

Al-Hamami al-Misri, Shaykh Mustafa: *Ghawth al-ibad bi bayan al-rashad* [“The helper of Allah’s servants according to the affirmation of guidance”].

Al-Hilmi al-Qadiri al-Iskandari, Shaykh Ibrahim: *Jalal al-haqq fi kashf ahwal ashrar al-khalq* [“The splendor of truth in exposing the worst of people] (pub. 1355H).

Al-Husayni, Amili, Muhsin (1865-1952). *Kashf al-irtiyab fi atba Muhammad Ibne Abd al-Wahhab* [“The dispelling of doubt concerning the followers of Muhammad Ibne Abd al-Wahhab”].[Yemen?]: Maktabat al-Yaman al-Kubra, 198?.

Al-Kabbani, Muhammad Hisham, *Encyclopedia of Islamic Doctrine,* vol. 1-7, As-Sunnah Foundation of America, 1998.

_____, *Islamic Beliefs and Doctrine According to Ahl as-Sunna - A Repudiation of “Salafi” Innovations,* ASFA, 1996.

_____, *Innovation and True Belief: the Celebration of Mawlid According to the Qur'an and Sunna and the Scholars of Islam*, ASFA, 1995.

_____, *Salafi Movement Unveiled,* ASFA, 1997.

Ibne Abd al-Latif al-Shafii, Abd Allah: *Tajrid sayf al-jihad ala muddai al-Ijtihad* ["The drawing of the sword of jihad against the false claimants to Ijtihad"].

Ibne Abd al-Wahhab al-Najdi**,** Allama al-Shaykh Sulayman, elder brother of Muhammad Ibne Abd al-Wahhab: *al-Sawa'iq al-Ilahiyya fi al-radd 'ala al-Wahhabiyya* ["Divine lightnings in answering the Wahabis"]. Ed. Ibrahim Muhammad al-Batawi. Cairo: Dar al-Insan, 1987. Offset reprint by Waqf Ikhlas, Istanbul: Hakikat Kitabevi, 1994. Prefaces by Shaykh Muhammad Ibne Sulayman al-Kurdi al-Shafii and Shaykh Muhammad Hayyan al-Sindi.

Ibne Abidin al-Hanafi, al-Sayyid Muhammad Amin: *Radd al-muhtar ala al-durr al-mukhtar,* Vol. 3, Kitab al-Iman, Bab al-bughat ["Answer to the perplexed: A commentary on "The Chosen Pearl,"" Book of Belief, Chapter on Rebels]. Cairo: Dar al-Tibaa al-Misriyya, 1272 H.

Ibne Afaliq al-Hanbali, Muhammad Ibne Abdul Rahman: *Tahakkum al-muqallidin bi man iddaa tajdid al-din* [Sarcasm of the muqallids against the false claimants to the renewal of Religion]. A very comprehensive book refuting the Wahabi heresy and posting questions which Ibne Abdul Wahhab and his followers were unable to answer for the most part.

Ibne Dawud al-Hanbali, Afif al-Din Abd Allah: *As-sawaiq wa al-ruud* ["Lightnings and thunder"], a very important book in 20 chapters. According to the Mufti of Yemen Shaykh al-Alawi Ibne Ahmad al-Haddad, the mufti of Yemen, "This book has received the approval of the Ulama of Basra, Baghdad, Aleppo, and Ahsa [Arabian peninsula]. It was summarized by Muhammad Ibne Bashir the Qadi of Ras al-Khayma."

Ibne Ghalbun al-Libi also wrote a refutation in forty verses of al-Sanani's poem in which the latter had praised Ibne Abd al-Wahhab. It is in Samhudi's *Saadat al-darayn* and begins thus:

Salami ala ahlil isabati wal-rushdi

Wa laysa ala najdi wa man halla fi najdi

Translation:

My salutation upon the people of truth and guidance.

And not upon Najd nor the one, who settled in Najd.

Ibne Khalifa Ulyawi al-Azhari: *Hadhihi aqidatu al-salaf wa al-khalaf fi dhat Allahi taala wa sifatihi wa afalihi wa al-jawab al-sahih li ma waqaa fihi al-khilaf min al-furu bayna al-dain li al-Salafiyya wa atba al-madhahib al-arbaa al-islamiyya* ["This is the doctrine of the predecessors and descendants concerning divergences in branches between those who call to *al-Salafiyya* and the followers of the Four Islamic Schools of Law"] (Damascus: Matbaat Zayd Ibne Thabit, 1398/1977.

Kawthari al-Hanafi, Muhammad Zahid, *Maqalat al-Kawthari*. (Cairo: al-Maktabah al-Azhariyah li al-Turath, 1994).

Al-Kawwash al-Tunisi, Shaykh Salih: His refutation of the Wahabi sect is contained in Samhudi's volume: "Saadat al-darayn fi al-radd ala al-firqatayn."

Khazbek, Shaykh Hasan: *Al-maqalat al-wafiyyat fi al-radd ala al-Wahabiyyah* ["Complete treatise in refuting the Wahabis"].

Makhluf, Muhammad Hasanayn: *Risalat fi hukm al-tawassul bil-anbiya wal-awliya* ["Treatise on the ruling concerning the use of Prophets and saints as intermediaries"].

Al-Maliki al-Husayni, Al-muhaddith Muhammad al-Hasan Ibne Alawi: *Mafahimu yajibu an tusahhah* ["Notions that should be corrected"] 4th ed. (Dubai: Hashr Ibne Muhammad Dalmuk,

1986); *Muhammad al-insanu al-kamil* [“Muhammad, the perfect human being”] 3rd ed. (Jeddah: Dar al-Shuruq, 1404/1984).

Al-Mashrifi al-Maliki al-Jaza’iri: *Izhar al-uquq mimman manaa al-tawassul bil nabi wa al-wali al-saduq* [“The exposure of the disobedience of those who forbid using the intermediary of Prophets and truthful saints].

Al-Mirghani al-Ta’ifi, Allama Abd Allah Ibne Ibrahim (d. 1793): *Tahrid al-aghbiya’ ala al-Istighatha bil-anbiya’ wal-awliya* [“Provocations of the ignorant against seeking the help of Prophets and saints”] (Cairo: al-Halabi, 1939).

Mu’in al-Haqq al-Dehlawi (d. 1289): *Sayf al-Jabbar al-maslul ala ada’ al-Abrar* [“The sword of the Almighty drawn against the enemies of the pure ones”].

Al-Muwaysi al-Yamani, Abd Allah Ibne Isa: Unpublished manuscript of a refutation of the Wahabi sect.

Al-Nabahani al-Shafii, al-qadi al-muhaddith Yusuf Ibne Ismail (1850-1932): *Shawahid al-Haqq fi al-istighatha bi sayyid al-Khalq (s)* [“The proofs of truth in the seeking of intercession of Prophet”].

Al-Qabbani al-Basri al-Shafii, Ahmad Ibne Ali: A manuscript treatise in approximately 10 chapters.

Al-Qadumi al-Nabulusi al-Hanbali: *Rihlat* [“Journey”].

Al-Qazwini, Muhammad Hasan, (d. 1825). *Al-Barahin al-jaliyyah fi raf tashkikat al-Wahhabiyah* [“Plain demonstrations that dispel the aspersions of Wahabis”]. Ed. Muhammad Munir al-Husayni al-Milani. 1st ed. Beirut: Mu’assasat al-Wafa’, 1987.

Al-Qudsi: *al-Suyuf al-Siqal fi Anaq man ankara ala al-awliya bad al-intiqal* [“The burnished swords on the necks of those who deny the role of saints after their leaving this world”].

Al-Rifai, Yusuf al-Sayyid Hashim, President of the World Union of Islamic Propagation and Information: *Adillat Ahl al-Sunna wa al-Jamaat aw al-radd al-muhkam al-mani ala munkarat wa shubuhat Ibne Mani fi tahajjumihi ala al-sayyid*

Muhammad Alawi al-Maliki al-Makki ["Proofs of the people of the way of Prophet and Muslim community: or, the strong and decisive refutation of Ibne Mani's aberrations and aspersions in his assault on Muhammad Alawi al-Maliki al-Makki"] (Kuwait: Dar al-siyasa, 1984).

Al-Samhudi al-Mansuri, Shaykh Ibrahim: *Saadat al-darayn fi al-radd ala al-firqatayn al-wahhabiyya wa muqallidat al-zahiriyyah* ["Bliss in the two abodes: Refutation of the two sects, Wahabis and Zahiri followers"].

Al-Saqqaf al-Shafii, Hasan Ibne Ali, Islamic Research Intitute, Amman, Jordan: *al-Ighatha bi adillat al-istighatha wa al-radd al-mubin ala munkiri al-tawassul* ["The mercy of Allah in the Proofs of seeking Intercession and the clear answer to those who reject it"]; *Ilqam al hajar li al-mutatawil ala al-Ashaira min al-Bashar* ["Stoning of all those who attack Ash'aris"]; *Qamus shata'im al-Albani wa al-alfaz al-munkara al-lati yatluquha fi haqq Ulama al-ummah wa fudalai'ha wa ghayrihim...* ["Encyclopedia of al-Albani's Abhorrent expressions which he uses against scholars of the community, its eminent men, and others..."] Amman : Dar al-Imam al-Nawawi, 1993.

Al-Sawi al-Misri: *Hashiyat ala al-jalalayn* ["Commentary on the Tafsir of the two Jalal al-Din"].

Sayf al-Din Ahmed Ibne Muhammad: *Al-Albani Unveiled: An Exposition of His Errors and Other Important Issues*, 2nd ed. (London: s.n., 1994).

Al-Shatti al-Athari al-Hanbali, al-Sayyid Mustafa Ibne Ahmad Ibne Hasan, Mufti of Syria: *al-Nuqul al-shar'iyyah fi al-radd 'ala al-Wahhabiyya* ["Legal proofs in answering the Wahabis"].

Al-Subki, al-hafiz Taqi al-Din (d. 756/1355): *Al-durra al-mudiyya fi al-radd ala Ibne Taymiyya*, ed. Muhammad Zahid al-Kawthari ["The luminous pearl: A refutation of Ibne Taymiyya"]; *Al-rasa'il al-subkiyya fi al-radd ala Ibne Taymiyya*

wa tilmidhihi Ibne Qayyim al-Jawziyya, ed. Kamal al-Hut ["Subki's treatises in answer to Ibne Taymiyya and his pupil Ibne Qayyim al-Jawziyya"] (Beirut: Alam al-Kutub, 1983); *Al-sayf al-saqil fi al-radd ala Ibne Zafil* ["The burnished sword in refuting Ibne Zafil (Ibne Qayyim al-Jawziyya)" Cairo: Matbaat al-Saada, 1937; *Shifa' al-siqam fi ziyarat khayr al-anam* ["The healing of the sick in visiting the best of creation"].

Sunbul al-Hanafi al-Ta'ifi, Allama Tahir: *Sima al-Intisar lil awliya' al-abrar* ["The mark of victory belongs to Allah's Pure friends"].

Al-Tabataba'i al-Basri, al-Sayyid: also wrote a reply to Sana'i's poem, which was excerpted in Samhudi's *Saadat al-Darayn*. After reading it, Sana'i reversed his position and said: "I have repented from what I said concerning the Najdi."

Al-Tamimi al-Maliki, Allama Ismail (d. 1248), Shaykh al-Islam in Tunis: wrote a refutation of a treatise of Ibne Abd al-Wahhab.

Al-Wazzani, al-Shaykh al-Mahdi, Mufti of Fes, Morocco: Wrote a refutation of Muhammad Abduh's prohibition of *Tawassul*.

Al-Zahawi al-Baghdadi, Jamil Effendi Sidqi (d. 1355 / 1936): *al-Fajr al-Sadiq fi al-radd 'ala munkiri al-tawassul wa al-khawariq* ["The true dawn in refuting those who deny the seeking of intercession and miracles of saints"] Pub. 1323/1905 in Egypt.

Al-Zamzami al-Shafii, Muhammad Salih, Imam of Maqam Ibrahim in Mecca, wrote a book in 20 chapters against them according to al-Sayyid al-Haddad.

Ahmad, Qeyamuddin. *The Wahabi movement in India.* 2nd rev. ed. New Delhi : Manohar, 1994.

Books in refutation of Ibne Taymiyyah

Scholars of all the four schools of Islam have written books indicting Ibne Taymiyyah, criticizing his beliefs and refuting his deviated verdicts. Some of these scholars are as follows:

Ali bin Muhammad Maili Jamali Tunisi Maghri Maliki: He has written *As-Suyuful Mashriqi Liqati Anaaqil Qaaileena bil Jehati wal Jismiyati* as mentioned in *Hadyatul Aarifeen*, Vol. 1, Pg. 774 and *Izahul Maknoon*, Vol. 2, Pg. 37.

Shahabuddin Ahmad bin Yahya bin Jibraeel Shafei: He has written *Khabrul Jehat*. See *Hadyatul Aarifeen*, Vol. 1, Pg. 108 and according to Abu Hamid Marzuq, it is a very fine treatise. *At-Tawassul bin Nabi wa bis Saliheen*, Pg. 5.

Taqiuddin Ibne Abi Bakr Haseemi: He has written *Kitab Rafhu Shibhi man Shabbaha wa Tamarrada*. It was published in Egypt in 1350 A.H. and in it the view of Ibne Taymiyyah and the belief in similitude (*Tashbih*) is refuted.

Muhammad Hamiduddin Hanafi Damishqi Farghani: The title of his book is *Ar-Raddu Alla Ibne Taymiyyah fil Itiqaadaat*. It is mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 8, Pg. 316.

Shaykh Najmuddin Ibne Abi Dar Al-Baghdadi: He has written: *Raddu Alaa Shaihi Ibne Taymiyyah*. In this book, he has refuted a treatise of Ibne Taymiyyah. See *Kashfuz Zunoon*, Vol. 2, Pg. 1527.

Shaykh Muhammad Ibne Ali Mazini: He has written *Risalatu fee Raddi Alaa Ibne Taymiyyah fee Masalti Talaq* and *Risala fee Masalati Ziyarah*. It is mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 11, Pg. 31.

Isa bin Masud Mankalati Maliki: He has written *Ar-Raddu Alaa Ibne Taymiyyah fee Masalti Talaq*. It is mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 8, Pg. 33.

Shaykh Kamaluddin Muhammad bin Ali Shafei Damishqi, alias Ibne Zamlakani: He has written *Ad-Durratul Maziatu fee Raddi Alaa Ibne Taymiyyah*. It is mentioned in *Kashfuz Zunoon*, Vol. 1, Pg. 744 and *Hadyatul Aarifeen*, Vol. 2, Pg. 146; *Mojamul Muallifeen*, Vol. 11, Pg. 25.

Ahmad bin Ibrahim Saroji Hanafi: He has written *Etezaaraat Alaa Ibne Taymiyyah fee Ilmul Kalaam*. See *Mojamul Muallifeen*, Vol. 1, Pg. 140.

Kamaluddin Abul Qasim Ahmad bin Muhammad Shirazi: He has written a book in refutation of Ibne Taymiyyah: *Raddun Alaa Ibne Taymiyyah*. It is mentioned in *Mojamul Muallifeen*, Vol. 2, Pg. 150.

Shaykh Taqiuddin Subki: He has also has written a book in refutation of Ibne Taymiyyah. It is mentioned in *Kashfuz Zunoon*, Vol. 1, Pg. 837 and *Hadyatul Aarifeen*, Vol. 1, Pg. 721. And perhaps this the same book of *Shifaus Siqaam fee Ziyarati Khairil Anaam*, regarding which Shaykh Muhammad Bakheet Matbai Hanafi has written in his *Takfeer Fawad min Danasul Itiqad*, Pg. 13 as follows: This book succeeds in its aim. It destroys the foundation of whatever Ibne Taymiyyah has mentioned in his book, shaken its base and destroyed its traces. It annihilates his false promises, exposes his mischief and makes his malice obvious.

Shaykh Muhammad Bakheet Mutee, scholar of Al-Azhar University has written *Takfeer Fawad min Danasul Itiqad*. In this book, he has refuted Ibne Taymiyyah and his followers. It was published in Egypt in 1318 A.H. and for the fourth time it was published in Turkey in offset.

Shaykh Noman Ibne Mahmud Alusi Baghdadi: He has written *Jilaul Ainain fee Mahkamit Ahmadeen: Ahmad Ibne*

Taymiyyah and Ahmad bin Hajar Haithami. It is mentioned by Ismail Pasha in *Izahul Maknoon*, Vol. 1, Pg. 363 and *Mojamul Muallifeen,* compiled by Umar Reza Kahalihi, Vol. 13, Pg. 107.

Books in refutation of Muhammad Ibne Abdul Wahhab and Wahabism

Books, which scholars of the four schools of Sunni thought wrote in refutation of the inventor of Wahabism, Muhammad Ibne Abdul Wahhab, are too numerous and we mention below some of them along with their authors:

The first book written in refutation of Wahabism was by Sulaiman bin Abdul Wahhab, the blood brother of Muhammad Ibne Abdul Wahhab. It was entitled *As-Sawaiqul Ilahiya fee Radde Alal Wahabiyyah.* After that Ahle Sunnat scholars of Hijaz, Egypt, India, Syria and in Iraq and even *Rafidis* (Shia) wrote books in refutation of Wahabism.

Through this book, Shaykh Sulaiman has replied to Hasan bin Eidaan, because he demanded evidences for falsification of that religion. In this book, the author mentioned the ignorance, deviation and their lack of rationality. In the same way, in issues like: offerings (*Nazar*), intercession (*Shafat*), Supplication (*Dua*) and asking from the dead etc. those who oppose their corrupted beliefs are labeled as disbelievers. These are some acts, which are performed by all Muslims and they do not see any defect in them according to Islamic law, whether they be Ahle Sunnat or others. They believe in their lawfulness. They prove each issue through reliable legal evidences, widely related traditions and consensus related through the four Imams (r.a.). In this book, the invalid views of the Wahabis are proved wrong. This book was published from Istanbul, Turkey in 1399 A.H. for the third time.

On Page 41 of this book, Shaykh Sulaiman (r.a.) has written addressing the Wahabis: "The Messenger of Allah (s) and Islamic scholars had explained the qualities of the delivered sect and not even one trait is present in you. The author has refuted

their claims that the Wahabis would get salvation on Judgment Day, in spite of the fact that not even the slightest signs of the delivered sect are found in them.

Among those who wrote refutation of Wahabis is Hamdullah Dajuvi. He has written *Al-Basairul Munkari al-Tawassul ba Ahlal Maqabir* published in Istanbul in 1975 A.D.

Among them is Aamir Qadri, a teacher of Darul Uloom Qadiriya, Karachi, Pakistan. He wrote *Al-Madarijul Sunniyya fee Radde al-Wahhabiyya*, which was published in 1977 A.D. and for the second time, it was published in Turkey in 1978 through offset by Husain Hilmi Ibne Saeed Istanbuli.

Ibrahim bin Uthman Samhudi Misri also wrote a book entitled *Sadatud Darain fil Radde Alal Firqatain Al-Wahabiyyah wa Muqalladul Zahiriyya* in refutation of Wahabis, which was published in Egypt in 1320 A.H. in two volumes.

Shaykh Ahmad Saeed Sirhindi Naqshbandi wrote *Haqqul Mubeen fil Radde Alal Wahhabiyyin*. It is mentioned by Baghdadi in *Hadiyatul Aarifeen*, Vol. 1, Pg. 190. Umar Reza Kahhali has mentioned it in *Mojamul Muallifeen*, Vol. 1, Pg. 232.

In the same way, among those, who wrote refutation of Wahabism is Abu Hamid Ibne Marzuq, who wrote, *At-Tawassul bin Nabi was Saliheen,* published in Turkey in 1984 in offset.

Among those who wrote refutations of Wahabism in Baghdad, is the leader of Naqshbandiyya Tariqa, late Shaykh Dawood bin Sulaiman Baghdadi, who is a Caliph of Khalidiya Naqshbandiyya. He wrote *Al-Minhatul Wahabiyyah fee Raddul Wahhabiyya*, published the third time in Turkey, Istanbul.

In this book, he has proved that Wahabis are ignorant and they oppose authentic traditions, proof of reason and all scholars of the four schools of thought. In this work, all their corrupted views and absurd notions are refuted through logical and textual proofs. In the same way, it is proved that prophets are alive; they will intercede and the dead hear the conversation of the living;

they become aware of those who visit them. They see them and become familiar with their sayings. In the same way, he has proved that seeking mediation (*Tawassul*) from the dead is valid and lawful and the Wahabis deny all these things. So much so, they do not even agree that Messenger of Allah (s) is aware of those, who visit his grave and that he listens to them.

Another book is written to refute the stand of Wahabis that all their opponents among Muslims are infidels, entitled *Sulahul Ikhwan fil Radde Alaa man Qaala bish Shirk wal Kufran*. Baghdadi has mentioned it in *Hadiyatul Aarifeen*, Vol. 1, Pg. 363.

Among them is Ibrahim Ibne Abdul Qadir Riyahi Tunusi Maliki. He has written a book entitled *Radde Alal Wahhabiyya*. It is mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 1, Pg. 49.

The leader of the Rufaiya Tariqa, Late Shaykh Ibrahim Ravi has also written their refutation. He has penned *Al-Awraqul Baghdadiya fel Hawadisun Najadiya*. In this book, the author has refuted the Wahabis through clear proofs of Quran and Sunnah. This book was published in Baghdad in 1345, Matbaul Najaj and in Turkey it was published in 1976 A.D.

Among those, who have written refutations to Wahabism is Khwaja Hafiz Muhammad Hasan Jan Sirhindi. He has written *Al-Adaidus Sahihha fee Tardeedul Wahhabiyya an-Najadiya*. In this book, the author has refuted all the beliefs of Wahabis; and invalidated all their proofs through definite evidences of Quran, prophetic Sunnah, logic and common sense. This book was first published in Amristar, India, in 1360 A.H. and the second time, it was published in offset in Istanbul, Turkey, in 1398 A.H. by Husain Hilmi Ibne Saeed Istanbuli.

This respected gentleman has written another book as well, entitled: *Al-Usul al-Arab fee Tardeedul Wahhabiyya*, which was published in offset in Turkey in 1406 A.H.

Among those, who have written refutations of Wahabis is

Shaykh Jamil Afandi Sadqi Zahabi. He has written *Al-Fajrus Sadiq fee Radde Alaa Munkiral Tawassul wal Kalaamaat wal Khawariq*, which was published in 1323 from Matbaul Waiz, Egypt and the second time, it was published in 1396 and 1406 from Istanbul, Turkey by Maktabul Haqiqah.

Its publisher, Ahmad Ali Maliji Katabi, says in its appreciation:

"Such strong proofs are mentioned in this book that those, who are deviated from the Sunnah and those, who rely on imaginary misguidances are unable to counter it."

The author, in the above mentioned book, has written about the history of Wahabism, its origin, its spread, explanation of the corrupted beliefs of its founder, crimes of the leader of Wahabism, his creation of mischief in the earth, irreligiosity, bloodshed of Muslims, whatever the Wahabis did in his life and after his death, the crimes and excesses, which are against Muslims and the innovations he introduced in Islam. Therefore, this book is the best refutation of Wahabism, because in it the face of Wahabis is exposed and it clearly proves that they are enemies of Islam and Muslims, and with the aim of achieving their degraded objectives, they deceive the Muslims by putting up a show of Islam.

Among those, who have written refutations of Wahabis is Faqih Muhammad Kusum Hanafi, who has written *Al-Aqwalul Marziyya fee Radde Alal Wahhabiya*, as mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 10, Pg. 293.

Muhammad Ataullah alias Ataa has also written a book entitled *Ar-Risal fee Radde Alat Taifatul Wahhabiyya*, which is mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 10, Pg. 294.

Among those who have written refutations of Wahabis is Faqih Abdul Mohsin Ashiqari Hanbali. He has written *Al-Radde Alal Wahabiyyah*, which is mentioned in *Mojamul Muallifeen*, compiled by Umar Reza Kahalihi, Vol. 6, Pg. 172.

Zahir Shah Hindi has also written a refutation of Wahabis. He has written a book entitled *Ziyaus Sudoor Li Munkirit Tawassul ba Ahlal Quboor*, which was published in Turkey with *Al-Fajrus Sadiq* of Shaykh Zahawi.

Among those, who have written refutations of Wahabis is Qadiul Quzat Abu Hasan Ali al-Subaki. He has written *Shifaus Siqaam fee Ziyarate Khairul Anaam*, which was published in 1405 A.H. as an addenda to *Tatheerul Fawaad min Danasil Ititqaad.*

Among those, who have written refutations of Wahabis, is Mahmud bin Mufti Abdul Ghayur. He has written *Radde Wahabi*, which was published in 1401 A.H. in Istanbul.

Shaykh Hasan Khazbak has also written a refutation of Wahabism entitled: *Maqalaatul Wafiya fil Radde Alal Wahabiyyah*, which was published widely. It is mentioned in *At-Tawassul bin Nabi wa bis Saliheen*, Pg. 253.

Among those, who have written his refutation, is Mufti Muhammad Abdul Qayyum Qadri Hazarwi. He has written *At-Tawassul* and in 1984, it was published in Turkey as addenda to *At-Tawassul bin Nabi wa bis Saliheen.*

In this book, the view of Wahabis that it is unlawful to seek mediation of Prophet is refuted. It is proved through Sunnah, consensus (*Ijma*) and statements of senior personalities that it was lawful to seek the mediation of Messenger of Allah (s) during his lifetime as well as after his passing away.

Among those, who have written refutations of Wahabis, is Malik bin Shaykh Mahmud Dawood, Principal of Madressa Irfan, Kotiyali, Republic of Mali. He has written *Al-Haqaiqul Islamiyatu Fir Raddi Alal Mazaaimil Wahhabiyyati bi Adillati Kitaabi Wa Sunnatin Nabawiyya*, which was published in 1403 A.H. The second edition of this book was published in Turkey in 1405 A.H. in offset.

Among those, who have written refutations of Wahabis is Abdul Fida Ismail Tamimi Tunisi. He has written *Al-Minhal*

Ilaahiya fee Tamasuz Zalaala Al-Wahhabiyya. It is mentioned in Ahmad bin Abi Ziyaf's *Ittihaf Ahle Zaman ba Akhbar Muluk Tunis was Ahadul Amaan*.

A part of this treatise was published in 1403 A.H. as addenda to Haaj Malik Dawood's *Al-Haqaiqul Islamiyatu Fir Raddi Alal Mazaaimil Wahhabiyyati bi Adillati Kitaabi Wa Sunnatin Nabawiyyati*. The second edition of this book was published in Turkey in 1405 A.H.

He wrote another book, entitled *Aqde Nafees*, in which he has refuted the objections of Wahabis. It is mentioned in *Mojamul Muallifeen*, Vol. 2, Pg. 263.

Among those, who have written refutations of Wahabis is Sayyid Ahmad Zaini Dahlan Mufti Shafei. He has written *Ad-Durarus Sunniya fee Radde Alal Wahabiyyah,* which was published in Turkey, Istanbul in 1976 A.D. It is mentioned by Baghdadi in *Hadyatul Aarifeen*, Vol. 1, Pg. 191.

This author has also refuted the Wahabis in his *Futuhatil Islamiyya*, which was published in Turkey under the title of *Fitnatul Wahabiyyah.* Shaykh Yusuf Nabhani has hinted at it in *Ad-Durarus Sunniya* in his *Shawahidul Haqq fee Tawassuli Bi Sayyidil Khalq* and said that Sayyid Ahmad Dahlan Mufti Shafei has written a separate book on the refutation of Wahabis.

Khairuddin Zarkali has said in *Al-Alaam*, Vol. 1, Pg. 135 that there is a treatise of Zaini Dahlan in refutation of Wahabis.

Nabhani has, in the third chapter of *Shawahidul Haqq*, mentioned points, which are sufficient to prove the truth and to disprove falsehood. In the same way, he has clearly explained the objections of Wahabis and refuted them through strongest reasons and their statements comprise 26 pages. Please refer pages 151 to 177.

Among those, who wrote refutations of Wahabis is Shaykh Mustafa Ibne Ahmad Shatti Hanbali Damishqi. This gentleman compiled a special treatise entitled: *An Naqulul Shariah fee Radde Alal Wahabiyyah*, which was published in offset in

Turkey in 1406 A.H. as addenda to Allamah Zahabi's *Al-Fajrus Sadiq.* Shaykh Nabhani has mentioned this in *Shawahidul Haqq*.

In addition to these, other books are also written against Wahabis, like: *At-Tawassul bin Nabi wa Jahlatul Wahhabeen.* This book was published in Istanbul, Turkey in 1975 A.D.

Among them is *Zalalaatul Wahabeen*, published in Istanbul. *Al-Masailul Muntakhiba*, authored by Qadi Habibul Haqq Ibne Qazi Abdul Haq, which in 1406, was published in Istanbul as addenda to *Kitabul Insaf*. *At-Tawassul bil Maula*, published in Istanbul in 1976. *Ulama Muslimeen wal Wahhabyun*. It was compiled by Husain Hilmi Al-Yasheeq. This book was published in Istanbul in 1973. It is a collection of many treatises.

The first treatise is *Mizanul Kubra* of Shaykh Abdul Wahhab Sherani, Egypt. The next treatise is *Shawahidul Haqq*, a work of Shaykh Yusuf bin Ismail Nabhani, former Chief of Department of rights, Beirut. The third treatise is *Al-Aqaidul Nasafi*, by Shaykh Umar Ibne Abdul Ahad Farooqi Hanafi Naqshbandi. The fourth treatise is *Man Moribatul Kutubaat* by Shaykh Umar Ibne Abdul Ahad Farooqi Hanafi Naqshbandi. The fifth treatise is *Risala fee Tahqeequr Rabita* of Shaykh Khalid Baghdadi. This book was published by Maktabe Isheeq Kitab Awi, Istanbul, Turkey.

The book, to which the attention of every honest writer and trustworthy researcher should be invited, is *Tarikh Aale Saud*. It is a voluminous work based on solid statements and authored by Ustad Mujahid Shahid Nasir al-Saeed. In this book, he has recorded the history of the dark past and detestable circumstances of Wahabis. He has exposed those, who have strengthened the foundations of Wahabi religion on oppression of Saudi workers. In the same way, it has exposed the deviated and misguiding propaganda machinery of Wahabis onslaught.

This book comprises of more than a 1000 pages and contains solid proofs, which are strengthened with strong sources and which were not present in any book before that.

It also contains some detestable pictures of the leaders of Wahabis, who are today, rulers of the holy land of Hijaz through injustice and oppression, but in fact they are in employ of their masters: that is the Jews and the Americans.

Readers know that Shaykh Sulaiman Ibne Abdul Wahhab, the full brother of Muhammad bin Abdul was the first to write a book in refutation of his brother. It was titled *Faslul Khitab Alaa Radde Alaa Muhammad bin Abdul Wahhab*. Ismail Pasha has mentioned it in his *Izahul Maknun*, vol. 2, Pg. 190, Published Beirut, Darul Fikr, 1403 and Umar Reza Kahhali has mentioned it in *Mojamul Muallifeen*, Vol. 4, Pg. 269, Published Beirut, Darul Ihya Turathil Arabi.

Among those, who wrote in refutation of Muhammad bin Abdul Wahhab, is Shaykh Abdullah bin Isa Saghani. The book he has written is *As-Sayful Hindi Fee Ibanati Tareeqatush Shaykh Najdi*. It is also mentioned by Ismail Pasha in *Hadiyatul Arifeen*, vol. 1, Pg. 488.

Among those, who wrote in refutation of Muhammad bin Abdul Wahhab, is one Sayyid Alawi Ibne Ahmad Haddad, who has written *Misbahul Anaam wa Jilauz Zilaam fee Radde Shibhi Bidin Najdi Allati Azalla bihal Awaam*. This book was published by Matba Aamir in 1325 A.H.

Its mention is made by Abu Hamid Ibne Marzuq in his book, *At-Tawassul bin Nabi was Saliheen*. This book is also a refutation of the dogmas of Ibne Abdullah Wahhab. This same author has written another book as well, entitled, *As-Sayful Batir Lughaqul Munkir Alal Akabir*. It is also mentioned in the book of *At-Tawassul bin Nabi wa bis Saliheen*, Pg. 250.

Among those who wrote in refutation of Muhammad bin Abdul Wahhab is Ali al-Basri, who is famous is Qabai. He wrote a book in refutation of a treatise, entitled *Faslul Khitab fee Radde Zalalaat Ibne Abdul Wahhab*. It is also mentioned by Abu Hamid Marzuq in *At-Tawassul bin Nabi wa bis Saliheen*, Pg. 250. Ismail Pasha Baghdadi has, in *Izahul Maknun*, Vol. 2, on page no. 90 mentioned the title of this book as *Faslul Khitab*.

Among those, who wrote in refutation of Muhammad Ibne Abdul Wahhab is the respected personality of Sayyid Ahmad bin Zaini Dahlan, Mufti of Mecca Mukarrama. He has condemned him in Vol. 2, from Pg. 251 to 269 of *Futuhatil Islamiyya*, published Egypt in A.H. 1354 by Matba Mustafa Muhammad.

Shaykh Yusuf Nabhani has also written a book entitled *Shawahidul Haqq fee Tawassuli Bi Sayyidil Khalq* in his refutation, published in a single volume. It is also mentioned in *At-Tawassul bin Nabi was Saliheen*, Pg. 252. On page 151 of this book, he has quoted from Sayyid Ahmad bin Zaini Dahlan from his book, *Khulasatul Kalaam fee Umaril Baladil Haraam*.

Mirza Jamal (mahakavi)